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THE
SACRAMENTALS
OF THE
CHURCH



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THE
SACRAMENTALS
OF THE
HOLY CATHOLIC CHURCH,
OR
Flowers from the Garden of the Liturgy.
BY THE
REV. WILLIAM J. BARRY.

“The many lesser ministrations of grace, which seem to us minute and of very secondary importance, have their value and their efficacy, which now escape our notice, but may, one day, appear as they deserve.”—CARDINAL WISEMAN.

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PUBLISHER'S PREFACE.

The "Sacramentals of the Church" has taken its place in the Catholic literature of America, as a valuable work of instruction and piety. It was first published in 1857, with the approbation of the Most Reverend Dr. Purcell, Archbishop of Cincinnati. The present edition is a reprint of the work as originally published, with the exception of the *foot notes at page 22 and page 25*, which have been added. We believe this work will be most useful to the teachers and scholars in all our Catholic schools.



Nihil obstat.

A. CANON. M'KENNA.

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PREFACE.

This little book does not profess to exhaust the subject of the Sacramentals; to do so would require a detailed exposition of the whole Liturgy of the Church. All the ceremonies of divine worship, all the blessed articles used in ecclesiastical functions, all the prayers of the Missal, the Ritual, the Pontifical, and the Breviary, are Sacramentals,—that is, they participate of the nature of Sacraments without being Sacraments. They are signs and channels of actual grace, instituted by ecclesiastical authority. The Sacraments are signs and channels of sanctifying, or habitual grace, instituted by divine authority. The present volume is, however, complete in itself. Each sacred rite is, of itself, intelligible, and teaches its own holy lesson to the Catholic mind and heart.

I have endeavoured to select from the beautiful treasures which the Liturgy offers,

in almost inexhaustible variety to the choice of even a careless explorer, those which fall more frequently under the observation of the faithful, and which are, consequently, of greater present utility. To explain the historical origin of the Sacramentals on which I have written, their mystical meanings, and the practical lessons to be drawn from them, constitutes the triple end kept in view in the composition of this treatise. Whether I have succeeded is a question which I leave to the decision of my readers.

No statement, historical or rubrical, is advanced which has not been substantiated by the authorities at my disposal. The *Treatise on the Festivals*, by Benedict XIV.; *Migne's Cursus Theologiæ et Scripturæ*; the *Liturgical Institutions of Fornici*, the *Authentic Decrees of the Sacred Congregation of Rites*; Cardinal Bona's *Treatise on the Liturgy*; *Hierurgia*, and the *Church of our Fathers*, by Dr. Rock; and the large *Catechisms of Guillois and Gaume*, are the books which I have most frequently consulted.

That the blessing of God may attend this little work, that, through the inter-

cession of the Immaculate Virgin Mary and of all the Saints, it may increase the love of the faithful, be it in ever so small a degree, for the holy things and holy rites of Mother Church, is the sincere prayer of the author.

W. J. B.

**MOUNT ST. MARY'S OF THE WEST,
NEAR CINCINNATI,
Feast of St. Gregory III.,
Nov. 28th, 1857.**

INTRODUCTION.

The Gospel presents to us the record of our Saviour's birth and public life, but passes over, in almost total silence, the years of His Egyptian exile and His abode at Nazareth. His childhood's days, wherein His little hands assisted His dear Mother in easy household work, or, with the unskilfulness of His age, used the plane and chisel of St. Joseph—the glorious evenings of the Jewish summer, when, in early manhood, He went to the brow of the cliff that overhung Nazareth, and gazed wistfully to the south, towards Jerusalem, and wept to think that whilst all round was so fair, the hearts of His countrymen should be curtained by the shades of sin; the moonlight nights He passed on that same mountain's top in the "prayer of God," all have been hidden from our view. This mystic period is the "sealed fountain" and the "closed garden"

of the Canticles. Many a bright stream of grace that flows over the green fields of the Church springs from that hidden fount; and many a zephyr, richly laden with the perfume of lowliest yet sweetest flowers, blows from that mysterious garden. Even in our Lord's public life He said much in familiar converse with His disciples which the multitude never heard. Not that He would conceal His heavenly doctrine, but because of the hardness of the Jews' hearts, and, that having eyes they saw not, and ears and heard not, as He Himself declares. The meanest and most sinful among them might have gone, if he had so chosen, to our Lord in His retirement, as did Nicodemus, to hear from His divine lips the explanation of each holy saying and parable, as far as it was for his soul's good.

The Church is a perfect copy of Jesus. She is the Incarnation continued, and if Jesus lived a hidden life, and taught in public and in private, and suffered, she has imitated and still imitates Him in all. Jesus "spoke to the multitude in parables things hidden from the foundation of the world," and so in the first ages the Church explained the great mysteries of

the Blessed Eucharist and the Trinity to the children of the household only, whilst to the scoffing Jew and heathen she spoke not at all of them, or in guarded and mystic language. And why?—to exclude them for ever from the fountains of life-giving grace? Little would we know of the tenderness of her motherly heart towards the erring children bought by the Blood of Christ her Spouse if such were our thought. She but obeyed the divine injunction, “cast not your pearls before swine;” she was waiting until, by her holy preaching and holy life, she would soften those hard hearts to receive the impress of love from the Ever Blessed Three and the mystery of Christ’s Body and Blood.

The discipline of the secret is no longer in force, but still there are many beautiful doctrines and practices of our religion hidden alike from infidel and Catholic, not that the Church conceals them, but because they will not seek them. We may compare the Church to a glorious temple, whose exterior beauty is a type of the interior. We enter, and the font at the door tells us that by baptism we are buried with Christ unto death, and rise

with Him unto life members of His mystic Body. The statues of the Apostles and other Saints tell us that the Church is Apostolic and holy. The sacrifice going on at the altar; the Bishop administering Confirmation; the penitent leaving the sacred tribunal, the calm on his countenance but a faint image of that in his heart; the priest proceeding quickly yet reverently down the aisle, bearing the Viaticum and the Blessed Oils; the white-robed Levites, like worshipping Angels, in the sanctuary; the bride and bridegroom kneeling for the nuptial benediction, all tell us that the Church has the Seven Sacraments, the seven streams of Precious Blood that flow from the Sacred Heart of Jesus. We admire and love and then go our way. But if we had looked closer we might have noticed many rich draperies along the walls. They conceal small yet most beautiful chapels, wherein we might have seen many a rite performed, full of sweet symbolism, yet which has been excluded from the main edifice, reserved as that is for statelier functions.

Now let us apply our comparison. The leading articles of faith, especially the

doctrine of the Sacraments, form the great temple itself; whilst what Cardinal Wiseman has called the "Minor Rites and Offices," under which is included our present subject, the "Sacramentals," are the side chapels. These minor points of teaching and practice are to-day what the discipline of the secret was in the Apostolic times, and the familiar discourse of our Saviour to the little circle of His disciples in the time of His public ministry. The lukewarmness of the faithful has made them so. Unlike the Jews, they receive with respect and love Christ's public instruction delivered by His priests, but like them they do not care to join the company of the disciples, and talk with our Lord as a Friend and a Father. They are guests in the household of the faith rather than children. They pay their homage to Jesus in the grand reception room, but they do not accept His invitation to repair to the inner apartment, and by examining the beautiful treasures He keeps concealed therein, to have love's dying embers kindled into a bright flame.

We shall love our religion in proportion as we study it. Much study will beget

charity, and charity we know blotteth out many sins.

Love is a flower pleasing to the eye;
Sweet to the smell, but Love can droop and die :
Let streams of prayer and study cease to flow,
The root from which Love springs will cease to grow.

Our love for Jesus and Holy Mother Church will become warmer and purer if we examine the minor articles of our belief as well as the more important. Let us endeavour, with the assistance of God, and by following approved Catholic authors, to perform this labour of love in regard to the Sacramentals of the Church.

WHAT IS A SACRAMENTAL ?

Three things make a Sacrament; the conferring of inward grace, by an outward sign, in virtue of divine institution. Thus, in Baptism, the pouring of water is the outward sign, and by it habitual or sanctifying grace is infused into the soul, because of Christ's institution. Now the Sacramentals, like the Sacraments, have an outward sign or sensible element; but, unlike them, they are mostly of ecclesiastical origin, and do not of their own power infuse grace into the soul, but only excite it to desires whereby it may obtain from God's gratuitous mercy that grace or its increase. Holy Water is a Sacramental, but of its own nature it washes not the soul from sin and pours not grace into it, as do the waters of Baptism. If, however, a person uses it devoutly, it will, on account of the Church's blessing attached to it, assist his will in forming pious desires.

The Sacramentals may be arranged under two heads, "The Prayers of the Church," and "The Benedictions of the Church."

THE PRAYERS OF THE CHURCH.

The Sacraments of the Church and Prayer are the ordinary channels of grace. The first pours *richer* treasures of heaven into the soul; the second *more frequent* ones. We cannot receive the Sacraments at all times, but we may and ought to pray *always*. It becomes of great importance, then, to know how to pray well. *Qui novit bene orare novit et bene vivere*, was the saying of a holy doctor of the Church: "he who knows how to pray well knows how to live well." *You ask and receive not, because you ask amiss.* (St. James, iv. 3.) There are different ways of asking amiss. If our prayers are not humble like the poor publican's, if they are not persevering, if they beg absolutely for the goods of this life, then *we ask amiss*. If we use forms of prayer which the Church has condemned *we ask amiss*. Forms are not always useless things; it is not always that they

savour of pedantry and affectation. *Hold the FORM of sound words which thou hast heard from me in faith:* this was the instruction which the Holy Ghost gave to St. Timothy through the inspired epistle of St. Paul. (2 Tim. i. 13.)

There are many prayers which the Church has neither approved nor condemned; Catholic prayer books are full of them. But why should we use them to the neglect of so many other beautiful forms of prayer which have received the highest ecclesiastical sanction? They are generally more rhetorical than the prayers of the Liturgy, but for that very reason they are colder; there is less of the unction of the Holy Spirit in them. We by no means pretend to say that *all* of them have the "black mark of St. Peter," but it is certain that many have not his white mark. Why should we prefer them to those that have?

A *vocal prayer* that is of divine or ecclesiastical institution is a *sacramental*. No other is unless it has become ecclesiastical by the sanction of the legitimate authorities.

A wide field of Sacramentals at once opens before us. All the prayers said by

the priest in the Mass, the Psalms sung in the Divine Office, the forms of prayer used in the administration of the Sacraments, the consecration of bishops, the conferring of orders, the consecration and blessing of churches, bells, vestments, crosses, rosaries, pictures, etc., are Sacramentals. At present we shall dwell upon three forms of prayer : *Litanies, the Angelus, and Hymns.*

I.—Litanies.

The word *Litany* is of Greek origin, meaning in that language an *entreaty* or *supplication*.

Ecclesiastical writers make mention of four Litanies: that of the Old Testament, of the Saints, of the Blessed Virgin Mary, and of the Holy Name of Jesus.

The Litany of the Old Testament is the 135th Psalm (in the Hebrew 136th,) *Confitemini Domino—Praise the Lord, for He is good.* Each of the first three verses addresses God by a different title; *Jehova, Elohim* and *Adonei* are the Hebrew words. This preface of the Litany shadows forth

the mystery of the Trinity, Three Persons in One God, and corresponds to the triple invocation with which the Church begins her Litanies: *Kyrie eleison, Christe eleison, Kyrie eleison* : *Lord, have mercy on us ; Christ, have mercy on us ; Lord, have mercy on us ;* and to the other in which the Three Divine Persons are expressly named : *Pater de coelis Deus, miserere nobis ; Fili Redemptor mundi Deus, miserere nobis ; Spiritus Sancte Deus, miserere nobis* : *God the Father of Heaven, have mercy on us, etc., etc.* The twenty-seven verses of the Psalm recount the wonders which God wrought in favour of His people, and each concludes with the same phrase, *for His mercy endureth for ever*, corresponding to *have mercy on us*, or *pray for us*, with which we reply to the several petitions of our Litanies.

The Litany of the Saints is so called because by it we beg the intercession of all the blessed inhabitants of heaven, addressing them sometimes collectively, according to their different classes of Apostles, Martyrs, Confessors, etc., and sometimes individually. Many have attributed the authorship of this Litany to Pope Saint Gregory the Great, A.D. 600, but not with sufficient

reason, for councils held before the time of that Holy Pontiff mention it. We know from Church history, however, that he had a great devotion to the Litany of the Saints, and had it sung with much solemnity in the sacred processions that marched through the streets of Rome during the prevalence of the plague, begging God to withdraw His avenging Hand. The Litany of the Saints was used in the east in the time of St. Basil the Great, who died in 379, more than two hundred years before the pontificate of St. Gregory. Hence Cardinal Baronius says, in his notes on the Roman Martyrology, that it was impossible for him to determine the origin of the Litany, but that it was certainly of the greatest antiquity. This Litany is sometimes called the *greater*, sometimes the *minor* Litany. It bears the first appellation on the Feast of St. Mark the Evangelist, the 25th of April, because the procession of that day, in which it is chanted, is one of the most solemn in the Church. Other reasons for the name are that the procession was instituted by a Pope, and that it directed its march towards the Church of St. Mary Major or the Greater.

The same Litany said on the Rogation days is called the *Minor* or *Less* Litany. Towards the close of the 5th century the diocese of Vienne in France was severely afflicted with different calamities, fires, earthquakes, and the ravages of wild beasts. The hearts of the people were paralyzed with fear. It was then that the holy Bishop Mamertus betook himself to prayer for his sorrow-stricken flock. A heavenly inspiration came to him and was at once acted on. He instituted three days of solemn prayer and penance, selecting for that purpose the Monday, Tuesday, and Wednesday preceding Ascension Thursday. The beneficial results, both spiritual and temporal, which followed, proved how acceptable the work was to God. The other Churches of France hastened to adopt the practice, and in 816 Pope St. Leo III. established it in Rome. Now it is universal in the Church under the name of the Rogation days. The Litany sung on these days is called the *Minor*, because it was local and episcopal in its origin; whereas that on the festival of St. Mark was Roman and papal.

The Litany of the Blessed Virgin Mary

has been recited from the earliest ages, both in public and in private. Quarti is of opinion that it originated with the Apostles. It is called the Litany of Loretto because it is sung every Saturday with great solemnity in the Church of Loretto. This magnificent edifice incloses the Holy House of the Blessed Virgin, which was transported by the ministry of Angels from Judea to Italy in the end of the thirteenth century.

The Litany of the Holy Name of Jesus contains the various attributes and praises of the Sacred Name. Every knee in heaven, on earth, and in hell, must bow at the name of Jesus, because in Him, and in Him only, is salvation and hope of life; and therefore with good reason may we cry out whenever it is mentioned, *have mercy on us!*

Rubricians doubt whether this Litany is approved by the Holy See.* Pope Clement VIII., in his Constitution *Sanctissimus* of

* This doubt was settled by Pope Pius IX., who, by a Rescript dated April 28th, 1864, granted an Indulgence of 300 Days to the Faithful in England for the devout recitation of the Litany of the Most Holy Name of Jesus.

the 6th of September, 1601, says of Litanies: "As many private individuals daily publish new Litanies, under pretext of cherishing devotion, to such an extent that almost innumerable forms of Litanies are in vogue, some of which contain puerile sentiments, others dangerous ones; we, out of our pastoral solicitude, wishing to provide for true devotion and the proper invocation of God and His saints, do order and command that whoever wishes to publish, or if published, to recite in churches, oratories, or processions, any other Litanies than those common and most ancient ones contained in Breviaries, Missals, Pontificals, and Rituals, and that of the Blessed Virgin, which is sung in the Holy House of Loretto, shall send such Litanies to the Congregation of Sacred Rites for approval, and, if necessary, for correction. He cannot without the approbation of the aforesaid Congregation, publish them or recite them in public."

This decree does not include the Litany of the Holy Name amongst those that are approved. Yet Ferraris says that it, and only it, is exempt from the general regulation, because it was approved by Sixtus V.,

and enriched with three hundred days' indulgence at the instance of the Barefooted Carmelites. But this is not conclusive, because the decree of Clement VIII. is later than the alleged grant of Sixtus, and it does not at all allude to the Litany of the Holy Name. In a book purporting to be a collection of authentic decrees of the Sacred Congregation of Rites we find, under the word *Litany*, the following statement: Many princes and bishops of Germany begged the approval of Rome for the Litany of the Holy Name of Jesus, on the ground that it was constantly recited in public and in private by the people under their care. The reply of the Congregation of Rites was: "The aforesaid Litany is to be approved, if his Holiness deems proper." It seems from the tenor of the passage that the petition was sent to the Pope personally, and by him transmitted to the Congregation of Rites for examination. In a note to this passage the following query and answer occur: *Litanie SS. Nominis Jesu sunt ne approbatæ, indulgentiisque ditatæ? Resp: Negative in omnibus, Die 7 Sept., 1850, in Ruppellen ad 8. Are the Litanies of the Holy Name of Jesus approved*

*and enriched with indulgences? Reply: No, in regard to each case.** But we are not at liberty to argue that they are *disapproved*. The practical conclusion to be drawn seems to be that the Litany in question ought not to be recited in public functions, but that it *may* be recited in private. The decree of Clement VIII. speaks only of *public* recitation: *in publicum edere aut publice recitare præsumat*. The Constitution *Immensa æterni Dei* of Sixtus V., 22 January, 1587, restricts the jurisdiction of the Congregation of Rites to public functions and ceremonies.†

It is plain to Catholic common sense that we ought to prefer an indulgenced formulary of prayer to one not indulgenced.

What we have said above applies with greater force to the numerous Litanies of individual Saints with which our prayer books abound. Have they received the approbation of the Congregation of Rites in compliance with the decree of Clement

* See note on page 22.

† Other Litanies approved by the Bishops may be published for *private* devotion, but may not be *publicly* recited or sung in churches. See Dec. S. Off. 18 Ap. 1865.

VIII.? Ought they to be recited in public without that approbation? These are questions which we leave, as in filial reverence bound, to the decision of competent ecclesiastical authority.

In regard to *private* recitations we would counsel the use of such Litanies as are *certainly* approved and indulgenced in preference to those whose claims to these privileges are at best doubtful.

The faithful should not add, of their own devotion, the name of their patron saint, or any other petition, to the Litanies of the Saints and of Loretto. Let us all endeavour, even in these minor points of discipline, to conform to the spirit of the Church.

An liceat titulo specialis devotionis Litanis Sanctorum vel Lauretanis aliquem versiculum addere, vel novas Litanias de quarum approbatione Ordinario nullatenus constet in Ecclesiis canere vel recitare?

Resp: Negative et servantur omnino decreta S. R. C., curentque Ordinarii colligere et vetare *formulas quascumque tam impressas quam manuscriptas Litaniarum, de quarum approbatione non constat.* DIE 31 MARTII 1821. DECRETUM GENERALE AD 8. (4428.)

II.—The Angelus.

This prayer, so called from the Latin word with which it begins, is one of the most popular in use amongst the faithful, and it has moreover received the approbation of several Popes. It is said three times a day, morning, noon, and evening, in honour of the Incarnation of our Lord. It is composed of three *Hail Maries*, preceded by a versicle and response taken from the words which Holy Scripture uses in describing the visit of the Archangel Gabriel to the Blessed Virgin, announcing to her that she was to become the Mother of God. *The Angel of the Lord declared unto Mary—and she conceived by the Holy Ghost. Hail Mary, etc. Behold the handmaid of the Lord—be it done unto me according to thy word. Hail Mary, etc. And the WORD was made flesh—and dwelt among us. Hail Mary, etc.*

The Incarnation is both the basis and the completion of Christianity. Without that mystery Christ would not be, and therefore His Religion could have no existence. Christ is the name not of the Eternal Word, but of the Eternal Word the second Person

of the Blessed Trinity made Man. If there had been no Incarnation, human nature would not have been assumed, and there would have been no Christ. What the world would have been without an Incarnate God we do not know, but we do know that it is now in possession of infinite treasures of grace, each of which is the germ of many degrees of heavenly glory, all of which proceed from the merits of Jesus Christ the Man-God. Hence all practical religion can be reduced to faith in the Incarnation and love of it. He who believes this Adorable Mystery with a living *supernatural* belief is irresistibly impelled by the religious cravings of his mind and heart to admit an infallible Church and the Mystery of the Blessed Eucharist. God's works of love succeed each other in an increasing ratio; each seems to surpass its predecessor in its manifestation of divine beauty and condescension. The Law of Moses, though one of fear, was a greater revelation of love than the Law of Nature. Christ's Law of Grace is the reality and the substance of which the Mosaic Dispensation was the type and the shadow. There are these three—

Nature, Grace, and Glory, and of these the greatest is Glory.

Let us apply this canon of divine action to the Incarnation. Earth was once blessed with the presence of the God-Man. The mountain winds of Judea had heard the breathings of His midnight prayer; the storm-lashed waves of its lakes had obeyed His voice and lulled themselves to rest; His feet had wandered through its fields and villages and towns; His words of peace and hope and love had echoed in the ears and spoken to the hearts of its people. But He stayed not always; He passed away from earth to His rest in the Bosom of His Father. Was God's usual loving mode of procedure to be reversed? Were the world's future ages to look upon the Incarnation as a past historic fact, just as the Patriarchs and the Prophets had looked forward to it as future? Men once had their Jesus amongst them, were they and their children to lose Him? Ah, no! our Lord is too good. He would not leave His children orphans. The Incarnation is an abiding fact on earth, in the Church, and in the Blessed Sacrament. There is a divine and a human element in the Church, just as

there is the Divine and the Human Nature in Jesus Christ. Its divine element is its infallibility and its sacraments, or, in one word, the Papacy; its human element its individual human members. And what is the Blessed Sacrament but Jesus Himself, the Incarnate God, dwelling with His own unto the end!

The Angelus is the prayer of the Incarnation; this suffices to recommend it to the reverence and love of the faithful. The thrice-renewed daily sound of the Angelus bell is, in Catholic countries, the signal for general prayer. From the soaring spire of gothic cathedral, from the modest belfry of the village church, from convent, school, and hospital, the blessed notes of the Angelical salutation float out on the breezes of heaven. For a moment "labour ceases to knock with her hundred hands at the portals of morn, noon, and even." Prince and people, rich and poor, fall on their knees and bend their heads in prayer; they hail the advent of the Word made Flesh.

This beautiful devotion prevails to a great extent even among us, though so far removed in distance, but not in love, we trust, from the associations and traditions of

Catholic Europe. The Angelus is regularly rung from our steeples, but still we do not obey the holy invitation to the extent we might. It is not required, of course, that we should expose ourselves and our religion to insult by kneeling down in the streets of a Protestant or infidel city at the sound of the Angelus bell, but does any valid reason exist why we should not say the prayer at home, faithfully and devoutly? Could we not say it when walking along the streets, and even take off the hat at the versicle, *The Word was made Flesh*, without at all attracting observation?

Benedict XIII., by a brief, dated Sept. 14, 1724, granted a plenary indulgence once a month, on the usual conditions, to those who say the Angelus three times a day, and a partial indulgence of one hundred days for each recitation.

Benedict XIV. has decided that the Angelus is to be said standing on Saturday evening, and the whole of Sunday, but at all other times kneeling. In Lent, however, it is to be said standing on Saturday at noon, because first Vespers have already begun.

The anthem *Regina cæli* is to be said, in standing posture, in place of the Angelus,

during the Paschal time, that is, from Vespers of Holy Saturday to the first Vespers of Trinity Sunday. They who do not know the *Regina cœli* may continue to recite the *Angelus* and gain the indulgences. Persons residing in places where the *Angelus* bell is not rung, or who cannot hear it, do not lose the indulgences, if they are faithful to recite the prayer morning, noon, and evening.

The Popes suspend indulgences for the living during the Jubilee or Holy Year, which occurs every twenty-fifth year. This is done in order to make the faithful more eager to gain the indulgence of the Jubilee. The *Angelus*, however, is exempted from this general regulation as a mark of the peculiar favour with which it is regarded by the Holy See.

III.—Hymns.

Amongst the Pagans a hymn meant a song or ode of praise in honour of their gods or heroes. In Christian language it means a poem in praise of God or His saints, or of some mystery of the Christian faith.

The chanting of hymns has at all times formed a part of divine worship. When the children of Israel saw the hosts of the Egyptians dead on the shore of Red Sea, and the mighty hand that the Lord had used against their enemies, they celebrated His triumph and expressed their gratitude in a magnificent canticle composed by their inspired leader, Moses. *Let us sing to the Lord, for He is gloriously magnified.* All the Psalms of David are hymns as far surpassing in beauty and sublimity the poetry of earth as the words of God surpass the words of man. The mournful notes of supernatural sorrow, the exultation of unshaken faith, the breathings of hope, the aspirations of ecstatic love, commingle in the odes and lyrics of the Royal Psalmist to form a unity of heavenly music and poetry which masters the Christian soul with the power of Divinity.

The Canticle of Anna, the mother of Samuel, the *Magnificat* of the Blessed Virgin, the hymn said by Jesus Christ and His Apostles, after participating of the Bread of Angels at the Last Supper, are Scriptural proofs of the propriety of sacred song as a mode of religious worship.

The Council of Braganza, held in 553, forbade any poetical composition to be sung in the churches (with the exception of the Psalms and other parts of the Old and New Testament.) In the following century, however, the Council of Toledo removed the prohibition in favour of hymns composed by distinguished writers.

Still it is probable that hymns were not inserted in the Roman Breviary until the thirteenth century, as we find no authentic mention or existing monument of the fact until that period. Urban VIII., who reigned in the seventeenth century, appointed three members of the Society of Jesus to revise the hymns of the Breviary. The present forms of these sacred poems are due to their labours.

The ecclesiastical hymns are not compositions of the same author or of the same period. Some date from the third or fourth century, others from the seventeenth, and perhaps some even from the eighteenth century. St. Ambrose, Prudentius, Venerable Bede, Sedulius, Paulinus, Venantius Fortunatus, Rabanus, Strabo, Fulbertus of Chartres, John the Deacon, St. Bernard, and St. Thomas of Aquin have all contributed their

flowers of poetry to the Anthology of the Church. These are unknown names to some of our readers, but those that bore them were true poets and faithful followers of the Cross of Christ, the ever-flowing fountain of high poetic inspiration. Were their lot cast in our days, many a literary star would pale before their brighter splendours.

Some of our hymns have never been rivaled by ancient or modern uninspired bard. We would instance the *Te Deum*, the joint composition of St. Augustine and St. Ambrose, on the occasion of the baptism of the former by the latter, in the end of the fourth century; the *Vexilla Regis* of Venantius Fortunatus, Bishop of Poitiers, towards the middle of the sixth century; the *Ave Maris Stella*, and the *Stabat Mater*, of Pope Innocent III., in the beginning of the thirteenth century; the *Veni Creator Spiritus*, which some authors have attributed to St. Ambrose, Archbishop of Milan, and others to Charlemagne; and finally, the glorious hymns of the Blessed Sacrament, the *Pange Lingua*, the *Verbum Supernum*, and the *Lauda Sion*, the compositions of the angelic doctor, St. Thomas of Aquin.

There is a strain of unearthly majesty and triumph breathing through the last-mentioned, that, in our estimation, makes it the most sublime hymn in the Liturgy. It is said that the solemn music to which it is set is the same that was chanted in the triumphant processions of Rome's conquering generals.

In the *Decreta Authentica S. R. C.*, an abridgment of the great ritual work of Gardellini, we find under the word *Cantiones* the following decrees :

An conveniat cantare aliquas cantiones vulgari sermone, non tamen profanas, in festivitate SS. Sacramenti, etc.?

Resp: *Non convenire Die 21 Martii 1609 in Abulem (258.)*

Episcopus petiit: An sibi liceat prohibere Regularibus suæ diœcesis, ne in ipsorum Ecclesiis canant laudes idiomate vulgari compositas?

Resp: *Episcopum posse auctoritate hujus Congregationis dictas laudes prohibere etiam Regularibus. Die 7 Aug. 1628 in Novarien (618.)*

An in benedictione populo impertienda cum Augustissimo Eucharisticæ Sacramento, permitti possit cantus alicujus versiculi vernacula

lingua concepti: vel ante, vel post ipsam benedictionem?

Resp.: *Permitti posse post benedictionem. Die 3 Aug. 1839 in Bobien ad 2 (4711.)*

These decrees apply, we think, only to public ecclesiastical functions, strictly so-called, and not to Sunday-schools, Sodalties, and Confraternities. If we are correct in our surmise, sacred canticles in the mother tongue may be sung by the members of such associations. The Holy Ghost tells us that praise is not seemly in the mouth of sinners; where then can it be more beautiful and touching than when it echoes from the lips of innocent children? We ought, by all means, to encourage a taste for singing amongst our young people. It will enable them to take an active part in divine worship and enhance its solemnity, and it will be a source of holy enjoyment to themselves and others.

IV.—The Confiteor.

This, like many other prayers of the Church, receives its name from the Latin

word with which it begins, *Confiteor, I confess*. It is a general avowal of sins, in the presence of God, of the Church Triumphant in heaven, and of the Church Militant on earth. The reciter thrice strikes his breast, in acknowledgment of the three kinds of sins of which he has been guilty,—of thought, of word, and of deed,—and concludes by begging the intercession of the Blessed Virgin, of the Saints, and of his brethren on earth.

The *Confiteor* is one of the Liturgical prayers, and hence a Sacramental. It is said by the celebrant and assistant ministers at Mass, in that part of the Divine Office called *Compline*, and sometimes, also, at *Prime*. The learned and pious Cardinal Bona says, in his book *de Rebus Liturgicis*, that some writers have attributed the authorship of this prayer to Pope St. Pontianus, others to Pope St. Damasus. The former Pontiff reigned from 230 to 235; the latter from 366 to 384. “I am convinced,” continues His Eminence, “that some general formula of confession was in use from Apostolic times, but I am unable to decide whether the one we now have originated with Pontianus or Damasus, be-

cause ancient writers say nothing of the matter."

The priests and prophets of the Old Law made a general confession of their sins before praying or offering sacrifice: *peccavimus, Domine, injuste egimus, iniquitatem fecimus—we have sinned, O Lord, we have acted unjustly, we have done iniquity.* All the ancient Liturgies contain a *Confiteor*, different in words, but not in sentiments, from the one now in use. An abiding sorrow for sin and confession of it are essential elements of Christian holiness: no system of worship is sound which does not, at least implicitly, contain them. The practice of striking the breast, in token of repentance, is based on natural reason, Scripture, and tradition. The heart, the seat of the passions both good and bad, is in the breast. When the intellect sins by pride or curiosity, it but follows the promptings of the heart. It is right then that we should strike the breast rather than any other part of the body. By doing so, we show that we wish to rend our hearts, that our contrition is not of the lip but of the heart. The humble publican who went down to his house justified rather than the proud Pharisee, struck

his breast when he prayed, *O God, be merciful to me, a sinner.* (St. Luke xviii. 13.) Those who witnessed the prodigies which followed the death of Christ on Calvary returned home, striking their breasts. St. Gregory Nazianzen, a Father of the fourth century, says (Orat. 15): "Let us, clothed with sackcloth, enter the temple, and day and night strike our breasts between the steps and the altar." St. Augustine bears testimony to the existence of the same practice in his time.

THE BENEDICTIONS OF THE CHURCH.

Holy Mother Church wishes everything her children use to be holy, to be a help to Heaven. Her Ritual contains prayers for invoking blessings on the animate and inanimate objects which serve them in daily life—animals, fields, houses, the first fruits of the harvest and vintage, and the various articles of food. The Devil but too frequently employs these creatures to lead us into sin, but the Church, by her benedictions, consecrates them, and thus neutralizes his power and shields us from his snares. She stamps them with the seal of Christ, that we may know that all these things belong to Him and are to be used for His glory.

But besides these material things used for the ordinary purposes of life, there are others, which, after they are blessed,

Church considers peculiarly sacred, such as the Agnus Dei, the Scapular, Holy Water, Holy Ashes, Palm Branches, and Candles. These she would have us use for a directly religious end; she wishes us to look upon them as symbols and memorials of sacred persons, events, and truths.

I.—Blessed Candles.

The use of lights in religious worship is no new thing. We read in the 25th and 27th chapters of the Book of Exodus that God commanded Moses to make the seven-branched candlestick, in the lamps of which pure olive oil was to be constantly burned. It was the duty of the priests to enter daily into that part of the Tabernacle called the *Holy*, where this candlestick was, and trim the lights, that they might ever burn bright and beautiful before the Lord.

The voice of Catholic tradition attests the use of lights in the Christian Church from the Apostolic days. St. John describes, in the first chapter of the Apocalypse, the vision in which he saw the seven golden

candlesticks. Now, the Liturgy of the Church Militant is a counterpart of that of the Church Triumphant, for Jesus in the Blessed Sacrament is Jesus who is in heaven; hence commentators have gathered that in the time of St. John lights were used in the Eucharistic Sacrifice. Incidental testimony of the early Fathers, which is all the stronger for being incidental, and the authority of the ancient and venerable Apostolic canons, establish the same truth.

The heretic Vigilantius attacked, in the fourth century, the use of lights in the divine offices, but he was victoriously confuted by St. Jerome. The saint informs us that "throughout the Churches of the East, whenever the Gospel is to be recited, they bring forth lights; not certainly to drive away darkness, but to manifest some sign of joy, that under the type of corporal light may be indicated that light of which we read in the Psalms: 'Thy word is a lamp to my feet and a light to my paths.'" What St. Jerome tells us of the practice of the Eastern Church, St. Paulinus, the amiable poet-bishop of Nola, tells us of the Western. We transcribe a translation of his beautiful Latin lines from Dr. Rock's *Hierurgia*:

“ With crowded lamps are those bright altars
crowned,
And waxen tapers, shedding perfume round,
From fragrant wicks, beam calm a scented ray,
To gladden night and joy e’en radiant day.
Meridian splendours thus light up the night,
And day itself, illumed with Sacred Light,
Wears a new glory, borrowed from those rays
That stream from countless lamps in never-end-
ing blaze.”

We shall no longer delay on the dogmatic proofs of the antiquity of lights in the Church, but hasten to more practical points.

When our Lady went up to Jerusalem, forty days after Christmas, to make the offering prescribed by the Mosaic law for mothers after the birth of the first-born son, and the still more precious offering of the Infant Jesus to His eternal Father, the holy old man Simeon “came by the Spirit into the temple.” He took the sweet Child into his arms, and blessed God, and said : “ Now dost Thou dismiss Thy servant, O Lord, according to Thy words, in peace, because my eyes have seen Thy salvation, which Thou hast prepared before the face of all peoples ; a Light to the revelation of the Gentiles, and the glory of Thy people Israel.” The Church calls us into the temple, on the Purification, that our eyes too

may see this glorious Light, recognizing it in its symbol, the blessed Candle ; that our hands too may hold the Infant Saviour, in holding the waxen taper which represents Him.

How full of meaning are all the rites of our holy religion ! Not by chance has the Church chosen the wax candle as a type of her Lord and Master. St. Anselm of Canterbury tells us the reason : " The wax, product of the virginal bee, represents Christ's most spotless Body ; the wick, enclosed in the wax and forming one with it, images His human Soul, whilst the ruddy flame, crowning and completing the union of wax and wick, typifies the Divine Nature, subsisting inconfusedly with the Human Nature in One Divine Person. "

Let us then make, on receiving our blessed candle, an act of faith in Christ the Light of the world, " enlightening every man coming into the world. " Let us remember that we are the " children of light, " and that as such we ought to shed around us the light of good example. Oh ! dear readers, if our lives were as they should be, we should be like so many torches placed along the pathway of truth, to show

our poor erring countrymen the way to the glorious city of God, the Holy Roman Catholic Apostolic Church.

We should make, on this festival, an offering of candles for the service of the Altar.* Oh! what a consoling thought for us when we are at our daily work, to think that perhaps our candles are at that moment burning before the Blessed Sacrament, taking the place of our hearts, silently, purely burning in their stead before the Sacred Heart of Jesus.

Nor should we forget ourselves; we ought to have at least one blessed candle for our own private use, to take to our houses, to burn before the Crucifix, or an image of the Blessed Virgin, to remind us that our souls, like it, ought to be consuming the dross of earthly affection in the pure heaven-aspiring flame of love.

We must put confidence in these holy candles, for the prayers of the Church have ascended to God, that "He would bless and sanctify them for the service of men, and for the good of their bodies and souls in all places." Pious Catholics light them during

* They should be of wax—such is the wish of the Church.

thunder storms, that God, in consideration of Christ, whom they represent, may deign to protect His servants. Let us light them whenever we are threatened with calamity, and if we do so in a spirit of faith, we shall experience signal proofs of God's fatherly care of us. But above all, let the holy candle burn by the bedside of the sick and the dying, dispelling by its blessed light the shades of trouble and despair, which the Prince of darkness strives to cast around the Christian soul in the hour of its dissolution, and illumining the dark road, through the valley of death to the mountain whose light is God.

II.—Holy Water.

Both the Jews and the Gentiles used lustral water in their religious ceremonies. The former did so by the express command of God; the latter borrowed the rite from the Jews, or adopted it from the evident symbolism of water, its natural fitness for expressing the cleansing of the soul. We must recollect that the Mosaic Liturgy preceded, by centuries, the culmination of

polytheism and hero-worship in the refined mythologies of Greece and Rome. For ourselves, however, we are inclined to adopt the second explanation. The tradition of the Fall and of the necessity of expiation was handed down, in substantial integrity, from generation to generation, and endured in spite of the corrupting influences of the dominant Pagan superstition. The offering of bloody sacrifices, and the sprinkling of water on things and persons, were sensible expressions of man's conviction of his sinfulness and of his need of purification. When the Catholic Church uses Holy Water in her benedictions, when she bids her children reverence it and apply it to their persons, she is not copying a Jewish or Pagan rite; she is but expressing a truth, detached from the mists which hung around it for the common run of Hebrew minds, and from the errors with which Gentilism disfigured it—the Fall of Adam and the consequent mystery of Redemption. The religious ceremonies of the ancient world prefigured the Messiah and the graces of the Incarnation; those of the Church represent Him as present in the Blessed Eucharist, and apply His graces.

We said that God commanded the Jews to use water in the performance of sacred rites. "*Water being put into it, (the brazen laver which stood between the tabernacle and the altar,) Aaron and his sons shall wash their hands and feet in it, when they are going into the tabernacle of the testimony, and when they are to come to the altar, to offer on it incense to the Lord, lest perhaps they die.*" (Exodus xxx. 18, 19, 20, 21.) The nineteenth chapter of the Book of Numbers contains the law concerning the water of expiation. Christ has sanctified water by making it the matter of Baptism and by the contact of His own Sacred Body in the river Jordan.

The present rite of blessing water, by prayer and an admixture of salt, is frequently referred to Pope St. Alexander I., who reigned from 109 to 119. Fornici, in his *Institutiones Liturgicæ*, says:—"From the words which St. Alexander uses in his decree, it would appear that the rite is more ancient than the time of that Pontiff: '*We bless, for the use of the people, water sprinkled with salt . . . and we command the same to be done by all priests.*' He does not say: We decree that water shall be

blessed, but, *we bless*, to indicate a ceremony already in use. It is more probable that the rite is of Apostolic origin."

There are three kinds of holy water : first, baptismal water ; second, that which can be blessed only by a bishop ; and third, common holy water, which may be blessed by a priest.

The first, which, as its name indicates, is used in conferring the Sacrament of Baptism, is publicly blessed on the eves of Easter and Pentecost, either by bishop or priest. The Oil of Catechumens and Chrism are mixed with it. The abridgment of the Roman Ritual, used in the United States, contains a formula, approved by Pope Pius VIII., to be employed in the private benediction of baptismal water.

The water used in consecrating churches and in reconciling consecrated churches which have been profaned, is blessed by a bishop. It is called Gregorian water, because Pope Gregory IX. made its use obligatory for the purposes specified. Wine, ashes, and salt are mingled with it.

Common holy water, which a priest may bless, contains a small quantity of salt. It is this which is placed at the doors of

churches, and which is used in most ecclesiastical benedictions.

The union of water and salt is not without mystery. The property of the first is to cleanse, of the second to preserve. The Church wishes that this Sacramental should help to wash away sin from her children, and to preserve them from a relapse. Water quenches fire, and fosters the growth of plants; thus, in the spiritual order, holy water serves to quench the fire of the passions and to promote the growth of virtues.

Salt is the symbol of wisdom; it typifies the Eternal Wisdom, the Second Person of the Blessed Trinity. Water represents human nature. Hence the mingling of the two substances is emblematic of the Incarnation, of the assumption of human nature by the Eternal Word. Water represents repentance for past offences; salt, from its preservative properties, represents the care which the true penitent takes to avoid future falls.

There is a remarkable instance in the Fourth Book of Kings (2nd chapter) of the sacred efficacy which God attaches to salt. The inhabitants of Jericho complained to the prophet Eliseus that the water of their

town was bad and the ground barren. The holy man then said to them: Bring me a new vessel, and put salt into it. And when they had brought it he went out to the spring of the waters, and cast the salt into it, and said: Thus saith the Lord: I have healed these waters, and there shall be no more in them death or barrenness.

The water and salt are both exorcised before being blessed, that is, the evil spirit is commanded, in the name of the true and living God, to withdraw any power he may have over these substances. The prayers which the priest then recites over them beautifully express the spiritual effects which the Church wishes them to produce, and which, in virtue of her benediction, they will produce, unless the unworthy dispositions of the faithful prevent. The benediction of the salt is as follows: "Almighty and Eternal God! we humbly implore Thy boundless clemency, that Thou wouldst mercifully deign to bless and sanctify this salt, Thy creature, which Thou hast given for the use of mankind, that it may bring salvation of mind and body unto all that take it; and that whatever is touched or sprinkled with it, may be freed from all

uncleanness, and from all attacks of spiritual wickedness." We see from this prayer that the Church begs God to attach a triple efficacy to blessed salt: 1st, that it may be a means of salvation to the soul; 2nd, that it may be a preservative against corporal dangers; 3rd, that it may sanctify everything with which it comes in contact. It does not produce these effects of itself, as a Sacrament does, but it obtains actual graces for the pious user, which will, if co-operated with, obtain them. The same remark applies to the efficacy of the water.

The prayer for the blessing of this latter substance is this: "Oh God, Who, for the salvation of mankind, hast wrought many great mysteries and miracles by means of the substance water, listen propitiously to our invocations, and infuse into this element, prepared by manifold purifications, the power of Thy benediction, in order that Thy creature (water), being used as an instrument of Thy hidden works, may be efficacious in driving away devils, and curing diseases; that whatever in the houses or in the places of the faithful shall have been sprinkled with this water, may be freed from all uncleanness, and delivered

from all guile ; let no pestilential spirit reside there, no infectious air ; let all the snares of the hidden enemy be removed ; and if there should be anything adverse to the safety or repose of the in-dwellers, may it be put entirely to flight by the sprinkling of this water, that the welfare which we seek, by the invocation of Thy holy Name, may be defended from all assaults ; through our Lord Jesus Christ," etc. This formula of prayer implores the following effects for holy water : 1st, to drive away the devils ; 2nd, to cure diseases ; 3rd, to free houses and their contents from all evil, particularly from a plague-infected atmosphere. After these prayers, the priest puts a little salt into the water, saying : " May this commingling of salt and water be made in the Name of the Father, and of the Son, and of the Holy Ghost."

Let us consider now the uses of Holy Water. The Church employs it in nearly all her benedictions,—the longest and most solemn, as well as the shortest and last sacred. Her reverence for it seems to equal that which she pays to the holy sign of the cross. She prescribes, in the rubrics of the Missal, that one of her minis-

ters shall bless water on every Sunday before High Mass, and then proceed to sprinkle it over the clergy and the faithful.*

* The rubric of the Missal *de ordine ad faciendam aquam benedictam* is as follows: *Die Dominica; in sacristia praeeparato sale et aqua benedicenda, sacerdos celebraturus Missam, vel alius ad id deputatus, alba, vel superpelliceo indutus cum stola circa collum, primo dicit. etc.* If the celebrant performs the function, the stole must be of the colour of the day; if another priest, the stole ought to be purple. As a general rule, purple is to be used in all benedictions in which exorcisms enter. Abbé Guillois, in the fourth volume of his Catechism, says: "Liturgists all agree that holy water is to be blessed every Sunday before High Mass: *Singulis diebus dominicis fieri debet benedictio aquæ lustralis, atque adeo renovari singulis hebdomadis, projecta in sacrarium alia præcedentis hebdomadæ. Quarti—Adeo rigorosum est præceptum de benedicenda aqua singulis diebus dominicis, ut nunquam omitti debeat—Baruffaldi.*" The Missal excepts two Sundays from this general regulation, Easter and Pentecost, because water has been solemnly blessed on the eves of these festivals, and the *Cæremoniale Episcoporum* excepts all those on which the bishop celebrates solemnly. The benediction is of *precept* on Sunday, it may however be performed, if the holy water should be exhausted, on any other day . . . The Sacred Congregation of Rites has prescribed the following rules for the aspersion before Mass: 1st, It is to be performed only by the celebrant; 2nd, Celebrans aspergens populum aqua benedicta associari debet a diacono et subdiacono et ministris altaris et recitare psalmum *Miserere* Die 31

She thereby admonishes her children to purify their hearts by the waters of contrition, in order that they may assist without blame at the venerable mysteries of the Eucharistic Sacrifice. She places vases of holy water in the vestibules of her temples, to teach those who enter that they ought to be clean of hand and cleaner of thought and affection, if they wish to stand in the midst of the adoring bands of angels who cluster around the altar of the Mass. This custom of putting holy water at the entrance of the church dates from the earliest ages.

Our reverence for holy water should be modelled on that of the Church. We ought to make this Sacramental as ubiquitous as the crucifix or the cross. No Catholic family should be without a vase of holy water, and one too which is kept for use, not

Julii 1665 in Nullius ad 13; 3rd, Ritus aspergendi aqua benedicta populum restringitur ad dies Dominicos tantum, (hence it is not to be done on holidays of obligation occurring during the week); 4th, This is prescribed by the Missal: Sacerdos celebraturus facit aspersionem indutus pluviali coloris officii. . . . We give one more decree for the benefit of our clerical readers: In ultimo Majoris Hebdomadæ triduo removenda est a vasis ecclesiæ aqua benedicta.

merely for ornament. Thank God ! our Catholic poor are exemplary in their devotion for the sacred things of the Church. Many a good old dame is richer in her rosary, her cross, and her holy water, than some of her brethren in the faith are in their learning. Let us love knowledge ; not that which puffeth up, but that which edifieth unto charity. Then we shall learn to love the Sacramentals of the Church : we shall become poor in spirit, and merit the blessing pronounced by our Divine Lord on those who have learnt from Him to be meek and humble of heart.

III.—Holy Ashes.

Ashes have at all times symbolized humiliation and mourning. The Royal Prophet David declared unto God that, in the affliction of his heart, he “did eat bread like ashes ;” (Psal. ci. 10) and when this good king had been gathered to his fathers, his penitential deed was imitated in part by the Gentile monarch of Nineve, who “rose up out of his throne,” on the preaching of

Jonas, "and cast away his robe from him, and was clothed in sackcloth and sat in ashes." (Jonas iii. 6.) The Eastern custom of sprinkling dust or ashes on the head, of sitting in ashes, or casting them up into the air, is, to this day, a manifestation of true or feigned grief of heart.

The Saints knew well the holy significance of ashes; they knew that they are memorials of the origin of man's body and its destiny, of Christian lowliness of heart, and hence we read in their lives that they wished to die on a bed of ashes. Their souls, released from their mortal prisons, rose triumphantly to heaven from the ashes of humility, of which the material ashes are the types, bright and glorious, like the fabled Phoenix of olden story.

"In the midst of the large infirmary of the Abbey of Cluny," says De Moleon, in his *Liturgical Travels*, "there is a hollow place six feet long and about two and a half or three feet wide, in which religious in their last agony were laid, after it had previously been covered with ashes. The present custom, however, is not to put them in it until after death. Some communities of Carthusians and Trappists make their

dying brethren pass through the same solemn ceremony." What cruelty! say the votaries of the world;—What true charity! say the children of God. These good monks thought more of their souls than of their bodies; ashes are one of the medicines of the soul, curing it of the vain-glory that the retrospect of a well-spent life may occasion, and therefore the monks loved to use them.

The present rite of the Church of signing the foreheads of her children with blessed ashes, in the beginning of the Lenten fast, is a remnant of the ancient penitential discipline. In the good old times, when the faithful were more fervent, when they understood better the malice of sin, and had a deeper horror of it, public penance for certain crimes was ordained by the Church, and, for the most part, willingly accepted and faithfully performed. The sorrowing sinner looked upon admission to the penitential course as a precious boon, as a hope held out of his reinstatement in the enjoyment of those spiritual goods which he had forfeited by his transgression.

The course of penance for those who were to be reconciled on Holy Thursday began

on Ash Wednesday. The penitents, having confessed their sins, came to the Church on that day with bare feet and in habits of mourning, and humbly begged from the bishop canonical punishment. The Pontiff clothed them in sackcloth, scattered ashes on their heads, sprinkled them with holy water, and recited the Seven Penitential Psalms over them, whilst the attendant clergy lay prostrate on the ground. The bishop and his ministers then imposed hands on them to ratify, as it were, their solemn consecration to the course of penance. This ceremony was followed by a pathetic exhortation, in which the bishop announced to the weeping sinners before him that as God had driven Adam from Paradise, so was he obliged to exclude them for a time from the spiritual paradise of the Church. With sorrowing hearts and countenances the penitents marched in slow procession to the door of the church. The bishop thrust them out with his pastoral staff, and they passed not again the threshold of the house of God until Holy Thursday. During this touching ceremony the clergy chanted the words which God addressed to fallen man when driving him

from the earthly paradise : "Thou shalt eat thy bread in the sweat of thy brow ; remember that thou art dust, and into dust thou shalt return."

There existed in some dioceses, even as late as the last century, vestiges of the old custom. At Narbonne, public penitents abstained, during all Lent, from entering the Church ; they recited prayers in their own houses during the celebration of Mass. In the collegiate church of Avalon, in the diocese of Autun, it was customary to distribute the ashes on the steps of the main entrance, in memory of the exclusion of the penitents from the Church. At Autun, a clergyman, in cassock and surplice, was the substitute for all the penitents : he was driven from the church on Ash Wednesday and again admitted on Holy Thursday. In course of time, many of the faithful, through a motive of humility, though not obliged to a course of public penance, presented themselves on the first day of Lent to receive the ashes. This pious custom had spread in the eleventh century throughout the Church, as appears from a decree of the Council of Benevento in 1091.

The mildness of the Church in our re-

gard, in contrast with her holy severity towards those of our forefathers in the faith, who unhappily sinned, yet perhaps far less grievously and less frequently than we, ought to fill us with sentiments of deep humility and gratitude. The sign of the holy ashes on our heads should remind us of the destiny of our earthly bodies—dust and worms. If we realize well this solemn truth, we shall undertake readily and joyously our Lenten work of fasting and praying, hoping for a recompense beyond the grave, when corruption will be changed into incorruption, when this mortal body will be clothed with immortality.

The Congregation of Rites,* by a decree of the 23rd of May, 1693, has forbidden the ashes that are to be placed on the heads of the faithful to be moistened with water; they must be perfectly dry. The rubric of the Roman Missal prescribes that the ashes are to be got by burning the palm-branches blessed on Palm Sunday of the preceding year. In this we discover a holy symbolism.

* The Congregation of Rites is composed of Cardinals and inferior officials; its object is the regulation of ceremonies of divine worship. It was established by Pope Sixtus V., in 1587.

The palm is the emblem of triumph, ashes of humility and death; to show that the term of earthly triumph is the tomb—of far-extending sway of earthly potentate, the coffin and the grave. But the *blessed* palm is an emblem of Christ's triumph, and its ashes are, as it were, its seeds, to teach us that we too shall participate in our Lord's triumph, if we participate in His sufferings and His death by a true, solid devotion to His cross, and by dying to ourselves.

IV.—Our Lord's Cross.

Most of the Sacramentals, though expressly mentioned, or at least foreshadowed in Holy Scripture, are, in their present form, of ecclesiastical origin; some few, however, were instituted by our Lord Himself. His act of ineffable condescension in washing the Apostles' feet had all the requisites of a Sacrament; it was a sensible ceremony, performed by a Divine Person, and it was accompanied by the remission of venial sin, and hence, necessarily, by an increase of sanctifying grace;

he that is washed needeth not but to wash his feet, but is clean wholly. (St. John xiii. 10.)

Yet the Church, enlightened by the teaching of the Holy Ghost, as contained in Apostolic tradition, does not count it amongst her Sacraments. It is a *Sacramental* most instructive in its mystic meaning, most rich in blessings, most venerable in its divine origin.

Crosses and Crucifixes are Sacramentals of ecclesiastical institution, blessed by the prayers of the Church, moving the Christian soul, in virtue of Christ's true Cross, which they represent, to many a pious thought and many a holy deed. But that true cross is holier than they, inasmuch as the reality surpasses the figure. Not with the blood of goats or oxen, nor the sprinkling of holy water, nor the unction of holy chrism; not by mortal priest, or bishop, or pope was it blessed, but by the Precious Blood shed for the world's redemption, by the Great High Priest for ever, according to the order of Melchisedech, Jesus Christ our Lord.

The old Romans looked on crucifixion as the most cruel and ignominious of punishments, fit only for slaves, or the perpetrators

of the most atrocious crimes. "Slaves, robbers, assassins, and rebels," says Lamy, in his dissertation on the Cross, "were condemned to be crucified, and they hung on the instrument of their punishment until hunger, thirst, or the cruel pains they endured killed them; and then their dead bodies were given as food to dogs and crows." The celebrated passage in Cicero's oration against Verres, shows us plainly in what horror crucifixion was held: "To bind a Roman citizen is unlawful, to scourge him is an atrocious crime, to slay him is a parricide, but to crucify him! . . . what shall I call it?" Yet did the innocent Jesus vouchsafe to die this ignominious death for us sinners!

The two charges brought by the Jews against our Lord were blasphemy and treason. *The Jews answered: We have a law, and according to the law He ought to die, because He made Himself the Son of God. (St. John xix. 7.) We have found this man perverting our nation, and forbidding to give tribute to Cæsar, and saying that He is Christ the King. (St. Luke xxiii. 2.)* According to the law of Moses, stoning was the punishment of blasphemy, and hence it was

rather on the false charge of treason that Pilate, in his capacity of Roman Governor, condemned our Saviour to the cross.

Crosses are of several kinds; the Latin, the Greek, the Transverse, the Egyptian, and the Maltese. The Latin Cross, the



one in use amongst us, consists of two beams cutting each other at right angles, at about three quarters the length of the longer piece. Two equal beams cutting each other in the centre form a Greek



cross. The Transverse cross is in shape like the letter **X**; it is called also St. Andrew's cross, because it was the instrument of that Apostle's martyrdom. A cross like the letter **T** is called the Egyptian, or St. Anthony's cross. The letter **T** is one of the component initials (θ) of the Greek word for God; St. John tells us in the Apocalypse (vii. 3) that the angel cried out: *Hurt not the earth, nor the sea, nor the trees, till we sign the servants of our God in their*

foreheads, which, according to some interpreters, consists in the corporal or spiritual impress of the sacred letter T. Painters are wont to depict this letter on the robe of St. Anthony, the Egyptian hermit, or to give the crutch on which he leans this form, as an emblem of the divine life which he and his brethren of the desert led, and hence it has been called St. Anthony's cross. The Maltese cross (✠) consists of four equilateral triangles, the apices of which touch one another. The tradition in the Church is, that our Lord suffered on the Latin cross. St. Augustine beautifully applies to the four extremities of the cross the text of St. Paul: *That being rooted and founded in charity, you may be able to comprehend with all the Saints, what is the breadth and length and height and depth.* (Eph. iii. 17, 18.) "The breadth means the good works of charity; the length, perseverance in well-doing unto the end; the height, the hope of heavenly rewards; the depth, the inscrutable judgments of God, whence this so great a grace doth come to man; thus I apply the text to the mystery of the cross."

The material of the Sacred Cross was

probably oak, as this wood abounded in Judea, and would be moreover, from its strength, one of the most suitable of trees for bearing up the body of the crucified. There is, I believe, a touching and beautiful legend that seeds from the tree of the knowledge of good and evil were borne by the waters of the flood, or other cause, to the mountain of Calvary, and that from the offshoots thereof the Holy Cross was made. And if this be so, then would our Lord have nailed to the very tree which caused man's sin the cancelled record of that sin, washing out the handwriting that was against us with His own most Precious Blood.

The Cross was very high. The testimony of Holy Scripture in regard to the punishment of Aman, mentioned in the Book of Esther, and that of profane authors, quoted by Baronius, inform us that *high* crosses were reserved for criminals of noble birth. Surely He who was thought to be the son of Joseph the carpenter was not deemed of noble extraction by Jew or Roman, though in truth the blood of Juda's royal line flowed through His veins, though heaven and earth and hell owned Him their Lord and King. Moreover, we know from

the Evangelist St. John, that the title placed by Pilate on the Cross was read by the Jews, which could scarcely have been done had the Cross been very high. The letters of the title were not unusually large, as is proved by a fragment preserved in one of the churches of Rome.

After our Lord's Body had been taken down from the Cross, the Jews buried the once disgraceful but now glorious instrument of death, together with the crosses of the two thieves, and other relics of the Passion. They and the heathens were anxious to obliterate all traces of the spot whereon the world's redemption had been consummated, and accordingly they filled the Holy Sepulchre with earth, and erected over it a temple and a statue to the impure goddess Venus. For nearly three hundred years the abomination stood in the holy place. But when Constantine the Great became master of the Roman Empire, the death-knell of Paganism sounded and the moment of the Cross's triumph was approaching. The glorious cross, with the consoling inscription, *in this thou shalt conquer*, which appeared to him in 311, when he was marching against the tyrant Maxentius, had

implanted in the Emperor's breast a profound veneration for the sacred instrument of man's redemption. When his mother, St. Helena, went to Palestine, about the year 326, with the design of rescuing the Holy Places from the neglect into which they had fallen, he seconded her to the full extent of his imperial power. She began her pious work by destroying the temple and the statue of Venus, and excavating the ground on which they had stood. The Holy Sepulchre was thus laid open, and near it were found three crosses and other implements of the Passion. Which cross was our Lord's was now the question. The Empress consulted St. Macarius, Bishop of Jerusalem, and he, by divine inspiration, directed the three to be applied to the body of a noble matron who was lying dangerously sick. Two of the crosses produced no effect; at the touch of the third she that was sick arose cured, thus attesting the power of the true Cross, which because of Him who died on it, gave life to those for whom He died.

A gorgeous temple in honour of our Saviour was built over the sacred spot where the Cross stood, and in it a large

portion of the revered relic was left by the good Empress. Another piece was sent to the Church of the Holy Cross in Rome, and a third to Constantinople.

Near three hundred years again went by, and then the glories of Christ's true Cross were once more eclipsed, but only to beam forth with greater brightness. The Persian King Chosroes overran the Eastern provinces of the Greek Empire, and took Jerusalem in 624. His sacrilegious hands seized the true Cross, and made captive the Patriarch Zachary. The relic and the Bishop were the two most valuable trophies that graced the triumphant return of the barbarian monarch to his own capital. Yet, strange to say, Chosroes and his people held the sacred wood in profound veneration; they never took it from the silver case in which St. Helena had enshrined it. But the king had committed sacrilege in carrying off the cross, and the avenging arm of God smote him for his crime, even in this life. Heraclius, one of the ablest monarchs that ever sat on the throne of Constantinople, was now the Emperor of the East. His army was small, but he trusted in God, and a glorious victory over the Persians' arms,

in 627, was the reward of his confidence. Chosroes was lying dangerously ill at the time of his defeat, and fearing an approaching death or captivity, he made his younger son his colleague in the government of Persia. The flames of jealousy and vengeance were lighted up in the bosom of Siroes, the elder son. He seized on his aged father and bound him in chains, and then ordered the young king to be slaughtered before the eyes of his heart-broken parent. Death soon freed Chosroes from the cruel treatment of his guilty son. Siroes hastened to make peace with Heraclius, which he obtained on condition of restoring the Holy Cross and Patriarch Zachary and his fellow-Christian captives.

Great was the joy of the Catholic world on the recovery of the precious relic. Heraclius caused medals, commemorating the event, to be struck at Constantinople, and then proceeded to Palestine to attend to the restoration of the Holy Places. On his arrival at Jerusalem, he determined to bear the Cross on his own shoulder to the Church on Calvary. Clad in his imperial robes, all glittering with gold and jewels, he set out on his pious pilgrimage. But an

invisible hand stopped him ; in vain did he endeavour to reach Calvary ; his feet refused to perform their office. " Seest thou not, O Emperor," said the Patriarch Zachary, " that thy gaudy apparel little bescemeth the poverty and humility of Jesus Christ ? In poor apparel, and with bare feet, He carried this Cross ; do thou the same." The Emperor obeyed ; he clothed himself in plebeian dress and cast off his shoes, and then easily finished his route, and deposited the Cross in the place from which the Persians had taken it.

Centuries went by, and the Holy Cross remained undisturbed in Jerusalem, dearly prized by the Christians of Palestine as their most precious relic, a loadstone which drew, with sweet attraction, the veneration and love of Catholic hearts in the most distant regions of the West. Then another storm came. The fiery zealots of the Koran poured out in impetuous torrents from the deserts of Arabia, sweeping away in their disastrous course, civilization and religion. To make sure of saving from profanation and destruction a part at least of that piece of the Cross which they pos-

essed, the Christians of Jerusalem divided it into smaller portions and sent them to different Churches, reserving some, however, for themselves. David, one of the kings of the Georgians, and who lived about the time of the first Crusade, got one of these holy relics. In 1109, ten years after the capture of Jerusalem by the Latin arms, Anseau, a canon of the church of Paris, obtained possession of this portion of the Holy Cross from the widow of the Georgian king. Anseau sent it to Galen, Bishop of Paris, to be presented by him to the chapter of the Cathedral. The Cross was faithfully preserved among the treasures of Notre Dame until the French revolution, when it fell into the hands of a commissary of the Sections. He restored it, with the exception of a small piece that he reserved for himself, and thus our Lord's Cross came back to its old home, our Lady's Church. Jesus and Mary are inseparable; the Mother was with the Son at Bethlehem and on Calvary, and is now in Heaven with Him.

Paris has other portions of the Sacred Cross; some were sent to St. Louis by Baldwin II., Emperor of Constantinople,

and one was donated, by the Princess Anne of Cleves, to the Abbey of St. Germain-des-Pres.*

We have already said that the Church of the Holy Cross of Jerusalem, in the city of Rome, is blessed with a large piece of the cross, the gift of St. Helena. Relics of the same sacred wood, of minutely small dimensions, have been distributed throughout the Catholic world: and if any of us should have the happiness of possessing one, let us value it as a dear memorial of our Lord's Passion and Death.

V.—The Cross and the Crucifix.

A cross with the representation of our Lord's Body attached to it is called a crucifix; one without it is simply a cross. Both claim the Christian's veneration and love, because they are memorials of the true Cross and of Christ who died on it. Leontius, Bishop of Cyprus, thus explained in

* The Church commemorates the finding of the Holy Cross on the 3rd of May, and its recovery from the Persians on the 14th of September.

the second Council of Nice, held in 787, the adoration paid to the cross and the crucifix: "He who receives an official document from the emperor venerates the seal, not because of the paper on which it is impressed, nor of the lead with which it is formed, but because of the emperor whose seal it is. In like manner, we Christians, when adoring the figure of the cross, adore not the nature of wood, but the sign and the seal of Christ. Looking at it, we salute and adore Him who was crucified on it. As children, when they see the staff, or the chair, or the robe of a beloved and absent father, kiss it with tears, through desire and veneration for their father; so we adore the cross as the staff of Christ."

The Church exposes the crucifix on Good Friday to the public and solemn adoration of the faithful. Benedict XIV., influenced by the testimony of St. Paulinus of Nola, in a letter written to Severus, (the 31st in the collection of the Saint's letters,) thinks that this ceremony originated in the rite of the Church of Jerusalem of exposing the true Cross to adoration on Good Friday. Those of the Western

Churches which were not so happy as to have a portion of the sacred relic, performed the ceremony with a common crucifix.

As long as the punishment of the cross continued frequent amongst the Pagans, the early Christians were careful not to show in public the image of the God-Man attached to what was still considered an infamous instrument of death; but they adorned the cross itself with precious stones, in order that the sign of malediction might gradually become in the eyes of the new converts a sign of glory and of triumph. What better use could be made of earth's jewels than in beautifying the sacred emblem of that Cross which was once gemmed with Precious Blood! Certain busy-bodies complained to St. Francis of Sales that a noble lady, who had placed herself under his spiritual direction, was guilty of great vanity in adorning with diamonds a golden cross that she wore. "What you call vanity," said the mild and prudent saint, "edifies me much. Would that all the crosses in the world were adorned with diamonds and other precious stones!"

The crosses of the first ages had sometimes on their top the figure of a dove, the symbol of the Holy Ghost. A copious stream of water flowed from its beak, typifying the abundant grace diffused in our hearts by the Spirit of Love. On the right of the cross was the Blessed Virgin, on the left St. John the Evangelist, and at its foot was a lamb, from the breast and feet of which flowed blood, thus symbolizing the True Lamb crucified for our sins. The head of the lamb was surmounted by a cross, and the blood issuing from its breast was received in a chalice. This manner of representing Jesus Christ was preserved until 680, when the third Council of Constantinople, held during the pontificate of Pope St. Agatho, ordered that for the future our Lord should be represented attached to the cross under the figure of a man.

Stags and lambs were sometimes depicted at the foot of the cross, eagerly drinking of the water which bubbled up on all sides. The stags represent the Gentiles who, by virtue of the cross, have been delivered from the darkness of idolatry, and purified from their sins. The lambs

are the faithful, who come to draw from the sacred sign of salvation the graces which they need to preserve their purity and innocence. Nor was it rare to paint on the cross twelve doves, emblems of the twelve Apostles, whom their Divine Master bid be *wise as serpents and simple as doves*. (St. Matt. x. 16.) There were also crosses from the extremities of which crowns were suspended; hence they were called *crowned crosses*. These wreaths signify that to be crowned in heaven we must bear the cross on earth. The crown which was on the summit of the cross was upheld by a hand, symbol of the glorious victory which the Hand of the Risen Jesus gained, with the banner of the cross, by snatching the crown of empire from the pallid brow of Death. It was also an allusion to what was practised amongst the Romans; another's hand held suspended over the head of the conquering general, as he marched through Rome in stately triumph, the wreath of victory.

On most of the ancient crosses, when our Saviour is represented under a human shape, the figure is not in relief, but painted on the cross itself. Sometimes He is

depicted, not in an attitude of suffering and death, but of triumph. Instances are not wanting in the Western Church of crucifixes which represent our Lord hanging to the cross entirely clothed.

Our holy ancestors in the faith had great respect and love for the image of Jesus Crucified; and in this they have been imitated by the peasantry of Catholic Europe. On the roadside and in the forest, in the valley and on the mountain, stands the cross of Christ, preaching its silent but eloquent sermon on the Passion, bringing tears from the eyes and prayers from the heart of the Christian traveller. The Vendéans, children of Catholic France's most Catholic province, evinced, in their heroic struggle against the God-despising French republic of the last century, a most touching devotion to the symbol of man's redemption. When rushing like lions to the charge, if they espied on the road a cross or an image of Mary, the ranks simultaneously halted, as if checked by an invisible power. The peasant warriors fell on their knees and begged of Jesus crucified to bless their arms. Nor was their prayer in vain: they arose with a fire in

their hearts that no danger could quench, with a strength in their arms that no enemy could resist. "Let them pray," said their gallant leader Lescure, "they will fight all the better."

The cross crowns the Catholic steeple, as a sign that Christ, by His death on the cross, has joined heaven and earth, the Church Militant and the Church Triumphant. The crucifix must, by positive law of the Church, be on or over the altar during the celebration of the Holy Mass, to show us that that Sacred Rite is the unbloody renewal of Calvary's bloody Sacrifice. The cross or the crucifix was, in Catholic States, the brightest gem in the monarch's crown, and it was stamped on the coin of the currency.

We ought to make this holy sign ubiquitous. It should be in our houses, at our bedsides, around our necks. If we cannot reach the height of Christian perfection of bearing about Christ's Passion in our bodies by practising great austerities, let us, at least, bear it on our bodies by having a crucifix about our persons. Let us put our Lord "as a seal on our hearts,"

that He may grant us the precious grace of having those hearts like His.

Various indulgences have been granted by the Popes for good works performed in presence of the cross or crucifix; or when a person has one about him. These indulgences may be gained by being in a state of grace, and renewing from time to time one's intention of gaining them. Bouvier, in his *Treatise on Indulgences*, says that crosses of paper, card, wood, iron, lead, or glass, cannot be indulgenced, but only those of gold, silver, brass, or other metal. "According to Benedict XIV., and the *Elenchus* of Pius VII., it is not required that the whole cross be of gold, silver, brass, etc., but it suffices that the image of our Saviour be of some of these metals. An answer from Rome decides that indulgences may be attached to ivory images. Another answer of April 11, 1840, decides that the indulgence is attached only to the image of our Saviour; so that the figure may be transferred only from one cross to another without prejudice to the indulgence." Only he for whom a cross, medal, or rosary was blessed,

or to whom it was given, can gain the indulgence.

The most common way of showing reverence to the cross is by making its sign on our persons, or blessing ourselves. This holy rite is an epitome of the whole Christian religion, because it is a declaration of our belief in the three great mysteries of faith, the Trinity, the Incarnation, and Redemption. The mention of three Divine Persons, in the formula of words which we use, is declaratory of the Trinity, whilst the figure of the cross sets forth our faith in Christ, the Man-God, dying for us.

There are two ways among Latin Catholics of making the sign of the cross. The first consists in touching the forehead with all the fingers of the right hand, then drawing the hand in a straight line to the breast, thence to the left, and from it to the right shoulder, pronouncing the words whilst we are performing this ceremony. Do not laugh, dear reader ; we know *how* to make the sign of the cross, but do we always put that *how* into practice ? We often make a flourish in the air with our fingers, but do we truly and reverently make on our bodies the representation of Christ's cross ?

By drawing the hand from the forehead to the heart we symbolize the Second Person of the Blessed Trinity descending from heaven and becoming Man in the breast of the Blessed Virgin Mary. The passage of the hand from the left to the right shoulder shows forth how Christ has brought us from darkness to light; how He has merited for us a place on His right hand on the judgment day, instead of leaving us on His left, where by our sins we deserved to be. Let us co-operate with His grace, and that blessed right hand station will be ours: there all our crosses will end.

The other way of making the holy sign, in use amongst us, and which the Church prescribes for her minister when reading the first and last Gospel at Mass, is to make, with the thumb of the right hand, a cross on the forehead, lips, and breast. Thereby we profess to believe the truths of the Gospel, to be ready to confess them with our lips, and to love them in our hearts.

The Greek Christians bless themselves with the thumb and the first two fingers of the right hand; and their cross terminates on the left shoulder. This manner was in

use down to a very late period, even in the Latin Church. Pope Innocent III., in 1191, says: "The sign of the cross is to be made with three fingers, so that it may descend from top to bottom, and then pass over from right to left. . . . Some persons, however, draw the sign of the cross from left to right." (*De Mysteriis Missæ*, lib. II. c. xlv.)

The Jacobites, heretics who admit only one nature in Jesus Christ, make the sign of the cross with but one finger. The Nestorians, who hold that there are two persons in our Lord, whereas Catholic faith teaches that there is but one, use two fingers in signing themselves with the cross, and draw them from the right to the left shoulder, to signify the victory of good over evil.

The custom of making the sign of the cross is most ancient. Tertullian, who lived towards the end of the second century, writes thus in his book *De Corona Militis*: "At every step and movement, whenever we come in or go out, when we dress and put on our shoes, at bath, at table, when lights are brought in, on lying or sitting down, whatever employ-

ment engages our attention, we make the sign of the cross upon our foreheads."

The first Christians used this holy sign to terrify the devils, and to shield themselves from all dangers of soul and body. It is related of the impious Emperor Julian, the Apostate, that upon a certain occasion when he went down into a cavern, in company with a famous magician, to go through the impure rites of pagan worship, he was dreadfully terrified by unholy voices and apparitions. Apostate though he was, he made the sign of the cross, and the demon army fled. But when he and his companion resumed their unlawful incantations the devils came again, and again the sign of the cross drove them back to hell.

If ever there was a saint against whom the Devil raged in all his fury, it was St. Anthony the Hermit. Phantoms the most hideous and unholy beset the servant of God, but never did the sign of the holy cross fail him in his need; it was to him a heavenly buckler warding off the fiery darts of the most wicked one.

With the sign of the cross St. Benedict broke a cup that was presented to him full of a poisoned liquid; and St. Hilarion drove

back into its native boundaries a raging sea which an earthquake had precipitated on the land. Under the persecution of Diocletian, St. Tiburtius was brought before the imperial prefect, Fabian. The pagan judge ordered him to offer incense to the gods of Rome, or walk on burning coals. The Saint made the holy sign on his forehead, and then, in bare feet, passed unscathed over the glowing embers.

See what the cross did when used in a spirit of faith and love! We make its sign often enough, but not with reverence enough, not with faith enough. How many temptations would disappear, how many a sorrow of soul and body would be soothed, if the heart went travelling for an instant to heaven or to Calvary, before the hand made the sign of Christ's cross! You that have sick relatives or friends, remember the power of the cross; keep it before the eyes of those suffering ones, offer it to the loving impress of their lips, and like the good Samaritan, you will thus be pouring into their grieving spirits a balm, whose sweetly-soothing power only the sick and the sorrowing can fully feel.

There is one devotion to the cross most

appropriate for the holy time of Lent, that of the Way of the Cross. In it we accompany our sorrowing Jesus through all the stages of His Holy Passion; and the Church grants us as many indulgences for this devotion as we should gain by going on a pilgrimage to Palestine.

VI.—The Relics of the Passion.

Veith has a beautiful thought in the beginning of his little book on the Instruments of Christ's Passion: as, in the lovely regions of the East, friends send to one another, as pledges of affection, nosegays in which each flower has its appropriate meaning, so does our Jesus reach out to us from the Holy Land a bouquet made of the instruments of His Passion, as a token of His everlasting Love.

The hand of time, acting in obedience to our Lord's Will, has scattered the various flowers of the nosegay in different gardens of the Church. Some bloom round the foot of Peter's Chair, some on the banks of the Moselle, some on the

sunny Seine. Let us unite them again in spirit, and put them in our hearts, that their sweet fragrance may attract the Heavenly Gardener into our souls.

THE CROWN OF THORNS.

The cruel soldiers, after they had scourged our Lord, placed on His Sacred Head a crown of thorns. The Evangelists do not tell us whether Jesus bore His diadem of shame and torture to Calvary, and whether it was on His Head when He hung on the Cross; but the pious belief of the faithful and the traditions of Christian art agree on both these points. The disciples who took down the Sacred Body from the Cross took possession of the crown of thorns. The Christians of the first century kept it with great reverence, and handed it down to the second generation. St. Paulinus of Nola tells us, in 409, that the crown of thorns was then in the possession of the faithful. Like most of the relics of the Passion it became the property of the imperial treasury of Constantinople. There it remained until the

thirteenth century, when the Latin emperors, being in want of money, pawned it and other relics to the Venetians. Baldwin II. relinquished his claim to these holy articles in favour of St. Louis, King of France. The holy monarch immediately redeemed them, and conveyed them with all honour to the chapel of his royal palace in Paris. The crown of thorns was taken from its reliquary in 1793, during the first French Revolution, and broken into three pieces, which were taken, with the other relics of the Sacred Chapel, to the Commission of Arts, and thence to the National Library. In 1804, Cardinal de Bellay, Archbishop of Paris, begged that the articles should be restored to the cathedral, and his petition was granted. The crown was identified by those who had seen and examined it before its seizure by the government. There are now no thorns on it, these having been given away as relics to different churches.

The Church celebrates the Festival of the Crown of Thorns on the Friday after Ash-Wednesday. The office is full of the most beautiful and touching sentiments, which could have sprung from no other

heart than that of Christ's Mystic Spouse.
Thus she addresses the virgins of Jerusalem in the hymn of Vespers :

Go ye forth ! O Sion's daughters !
See the thorny coronet
On the temples of your Saviour
By a cruel mother set.*

Seek in vain for rays of glory
Streaming from His forehead now :
Thorns, in needles long and piercing,
Bristle round His blood-stained brow.

Cruel earth ! of thorns and brambles,
Such a woeful crop to bear :
Cruel hand ! to pluck and wreath them
In the locks of Jesus' hair.

See, the thorn-bush blooms in roses !
Fed by blood-drops of the Lamb ;
And the thorn is victory's emblem,
Like the laurel and the palm.

Than the thorns that wreathed His temples
Far more cruel is the smart
Unto Jesus of the brambles
That are growing in man's heart.

* *Go forth, ye daughters of Sion, and see King Solomon in the diadem wherewith his mother crowned him in the day of his espousals.* (Cant. iii. 11.) The text, in its literal meaning, refers to King Solomon, crowned by his mother Bethsabee with flowers on the day of his marriage. Spiritual writers apply it mystically to our Lord, crowned with thorns by His cruel mother the Synagogue.

Pluck them, Saviour, from our bosoms,
Sin did plant them, they have grown ;
And in place of them, sweet Jesus,
Plant the memory of 'Thine own.

The hymn of Lauds enumerates the types of our Saviour's crown contained in the Old Testament.

In the Law are types and figures
Of the painful crown of Christ ;
First, the thorn-entangled victim
By the Patriarch sacrificed.

On the fiery bush of Horeb
Ponder, Christians ; from it learn
How amid Christ's thorny circlet
Flames of pure love ruddy burn.

And around the Ark, as emblem,
Was a crown of purest gold,
And around the incense altar
Were the clouds of fragrance rolled.

THE HOLY SHROUD.

We learn from the Gospel according to St. John that several linen cloths were wrapped around the Body of our Lord when It was laid in the tomb. *They took therefore, the Body of Jesus, and bound It in linen cloths with the spices, as it is the*

custom with the Jews to bury. Then cometh Simon Peter, following him, and went into the sepulchre, and saw the linen cloths lying. (St. John, xix. 40; xx. 6.) Hence, there is no difficulty in reconciling the traditions of different churches, as of Turin, Besancon, etc., that they are in possession of the true shroud of our Lord; each may have one of the several which touched His Sacred Corpse. That of Turin is the most celebrated; it has the marks of the wounds and of the Blood. Nicodemus, who assisted Joseph of Arimathea in burying our Lord, was the first possessor of this holy shroud. When he was dying he bequeathed it to Gamaliel, the great Doctor of the Pharisees and teacher of St. Paul. Gamaliel transmitted it to St. James the Less, the first Bishop of Jerusalem, and he to his successor, St. Simeon. Thus it passed from hand to hand among the Christians of Jerusalem, until the city was captured, in 1187, by Saladin, when Guy of Lusignan, the de-throned King of Jerusalem, going to Cyprus, which had been ceded to him by Richard of England, took the relic with him. In 1450, the Princess Margaret,

the widow of the last of the Lusignans, fearing that she might fall into the hands of the Turks, resolved to go to France. She took the holy shroud with her, and when she passed through Chambery to visit her relative, the Duchess of Savoy, she made her a present of it. From Chambery the holy shroud was carried to Annecy, and thence to Turin, the capital of Sardinia, where it is now. It was in presence of this precious memorial of the Passion that the mother of St. Francis of Sales made an offering of her son, yet unborn, to Jesus Christ.

THE LANCE.

Among the relics which St. Louis redeemed from the Venetians was the point of the lance which pierced our Saviour's side. The handle remained at Constantinople until the end of the fifteenth century, when it was sent by the Sultan Bajazet as a present to Pope Innocent VIII. It is now preserved with great veneration in the Vatican Basilica.

It is the more common opinion of ecclesiastical antiquarians, that it was our

Lord's right side that was pierced by the lance. Hence those paintings which represent the left side as wounded are not in accordance with the traditions of Christian art.

The soldier who pierced Jesus is venerated in the Western or Latin Church under the name of St. Longinus. After the Crucifixion he became a Christian, and preached the faith in Cappodocia, a province of Asia, where he was crowned with martyrdom. There is a legend that, having casually applied to his eyes his hands stained with the Blood which trickled down from the sacred wound, he was immediately freed from a weakness of sight with which he was affected.

THE NAILS.

It is certain that our Lord was fastened to the Cross with nails and not with ropes. Thus speaks the Apostle St. Thomas, whose doubts serve to confirm our faith: *Except I shall see in His hands the print of the nails, and put my finger into the place of the nails, and put my hand into His side, I will not believe.* (St. John, **xx.** 25.)

The nails are clearly alluded to in the prophecy of our Saviour's Passion, contained in the 21st Psalm: *They have dug My hands and feet.*

The Sacred Body was pierced with four nails, each foot having its separate nail. No bone of our Saviour was broken, and this could scarcely have happened, says Benedict XIV., had one nail been made to pass through both feet.

"According to the opinion more generally adopted," says Abbe Guillois in his Catechism, "the arms of our Lord, when attached to the cross, were nearly horizontal, to show that His love was universal, embracing the whole human race. The Jansenists, who hold that Jesus Christ did not die for all men, represent the arms in a position more or less vertical. Crucifixes of this kind have been called Jansenistic crucifixes."

The nails were found by St. Helena at the same time that she discovered the Cross. The pious empress attached one to the helmet of Constantine her son, and another to the bridle of his horse. It is commonly said that she threw a third into the Adriatic Sea in order to appease the

tempests which so frequently lashed it into fury. But it is not probable that she would so readily cast away so precious a relic: may she not have simply dipped it into the waves?

A part of one of the nails is in the church of the Holy Cross at Rome. The Cathedrals of Paris, Treves, and Toul, are in possession of others. Filings from the true nails, and nails which have touched them, are kept in different churches as relics.

The celebrated Iron Crown of Italy contains a portion of one of the sacred nails.

THE TITLE OF THE CROSS.

And Pilate wrote a title also: and put it upon the cross. And the writing was, JESUS OF NAZARETH, THE KING OF THE JEWS. . . . and it was written in Hebrew, in Greek, and in Latin. (St. John xix. 19, 20.) Hebrew, or as it was then called, Syro-Chaldaic, was the language of the great multitude of the Jews; yet those who lived dispersed through the provinces of the former Græco-Macedonian empire were more conversant with Greek, and as there were many of them in Jerusalem at the

time of the Crucifixion, because of the Pasch, the title was written in Greek that they might read it. Latin was the official language of the government.

St. Ambrose and Rufinus relate that St. Helena found the title, but in a different place from that in which she found the cross. She presented it to the Basilica of the Holy Cross in Rome. Peter Gonsalvo, Cardinal de Mendoza, tells us that when this church was undergoing repairs in 1482, under Pope Innocent VIII., a part of the title of the cross, inscribed with Hebrew, Greek, and Latin characters, was found in the wall. The last two letters of the word *Judæorum* were wanting. When the sacred relic was examined again in 1564, 1648, and 1828, the ravages of time on the letters were still more visible. No more remains of the Hebrew inscription than the terminations of some letters which can no longer be deciphered. Of the Greek inscription the word *Nazarenous* remains. The Latin is a little more complete, containing, beside the adjective *Nazarenus*, the two first letters of the word *Rex*. These remains show us that the Greek and Latin letters were written, contrary to the

usual custom, from right to left. This was done in order to make them correspond with the first inscription, which was in Hebrew: this language is always written from right to left.

THE SEAMLESS ROBE.*

The seamless robe which our Lord wore was, according to many writers, the work of the Blessed Virgin. She wove it with her own hands, and clothed her Son with it while He was still a child. The tunic grew with the growth of Jesus Christ, and never wore out; a miracle the like of which God had already wrought in favour of the Jews in their passage through the desert of Arabia to the Promised Land. During the forty years of their journey their garments wore not out. (Deuteronomy xxix. 5.) The Evangelist St. John (xix. 23, 24) thus relates what happened to the seamless robe on Calvary: *Then the sol-*

* This account of the Seamless Robe is translated from the excellent *Catechisme de M. l'Abbe Guillois*, to which work, and the Treatise of Benedict XIV. *De Festis D. N. J. C.*, I am indebted for most of the particulars concerning the Relics of the Passion.

diers, when they had crucified Him, took His garments (and they made four parts, to every soldier a part) and also His coat. Now the coat was without seam, woven from the top throughout. They said then one to another: Let us not cut it; but let us cast lots for it whose it shall be. . . . And the soldiers indeed did these things. The holy tunic was redeemed by the Christians, and came into possession of St. Helena when she went to the Holy Land. On her return to Europe she gave it to Agricius, Bishop of Treves, a city on the banks of the Moselle.

The church of Argenteuil, near Paris, possesses another garment of our Lord, the authenticity of which has been established by many signal favours of heaven. The Lady Superior of *Les Dames de St. Louis*, at Juilly, diocese of Meaux, writing to the curate of Argenteuil, under date of 2nd of January, 1847, testifies that she had been completely cured of a disease in the knee, by a novena in honour of the holy robe of Argenteuil.

The Bishop of Treves, whose cathedral possesses the seamless robe, obtained in 1844, the institution of an office in honour

of this relic. A prodigious multitude of pilgrims—according to some accounts two millions in number—flocked during that year to Treves, to reverence this memorial of our Lord and the Blessed Virgin.

VII.—The Golden Rose.*

The lights of hope and joy, the shadows of despondency and sorrow, are ever flitting over the surface of human life, teaching the heart the solemn lesson of detachment from earth, and giving it glimpses of heaven, that city of perpetual brightness whose "light is the Lamb," the uncreated splendour of the Father. We need this succession of light and shade; continual prosperity would make us love the world, and we should forget that the days of our pilgrimage are few and evil, whilst lasting adversity would deaden the elasticity of the heart and drive it to despair. The

* For several of the particulars of this article we are indebted to a manuscript kindly placed at our disposal by a Reverend friend.

Church knows the requirements of our nature in this respect, and provides for them. The penitential seasons of Advent and Lent are succeeded by the joys of Christmas and the glories of Easter. The sorrows of Holy Week are interrupted by the *Gloria* of Holy Thursday, and then again the last notes of the Angelic Hymn die away in the wail of the *Miserere* of Tenebræ and the *Improperia* of Good Friday. Advent has its Gaudete Sunday, when the Church bids her children rejoice in the Lord always, because He is near, because He is soon to be manifested to the world as the Babe of Bethlehem; so too on the fourth Sunday of Lent a cry of joy resounds through the office, *Rejoice! O Jerusalem! Rejoice thou barren that bearest not.* The time for the reconciliation of the penitents is approaching; the children that were dead in sin will come to life and be restored to the arms of their mother, and in anticipation her heart beats high with gladness. Then her eye turns to Palestine, ranges the dark sky that overhangs the scenes of the Passion, and rests on the horizon just reddening with the first faint streaks of light from the Easter sun.

Sorrow and penance yield for a moment to the exultation of triumphant love, and from her lips breaks forth an anthem of gladness,—*Lætare, Lætare, Rejoice, Rejoice.*

This fourth Sunday of Lent is set apart in Rome for the blessing of the Golden Rose. Gold of the purest quality is fashioned into a rose by the hands of a skilful artist. The Sovereign Pontiff blesses it with appropriate prayer and unctions, and then sends it to some prince or princess, church or city, as a pledge of his paternal affection.

Antiquarians do not agree on the origin of this ceremony, but it seems that, as far back as the twelfth and eleventh century, the Popes used to carry a golden rose when walking in procession on *Lætare* Sunday. Alexander III. sent one, towards the end of the twelfth century, to Louis VII. of France, in acknowledgment of the services which that king had rendered the Church. The solemn blessing of the Rose appears to be of later date. It was in use at the beginning of the sixteenth century, because Pope Julius II. expressly alludes to it, in 1510, when he sent the Golden Rose to Henry VIII. of England. Little did the

Pontiff suspect that ere many years the pestilential blasts of schism and heresy would kill the roses of Catholic faith and devotion in that kingdom. If the report of the public journals be true, his Holiness Pius IX. sent three Roses to European princesses ; one to Maria Teresa, Queen of Naples, to thank her for the kindness and affection with which she and her royal consort Ferdinand received him at Gaeta when he fled from Rome in 1848 ; one to the Empress Eugenie, wife of Napoleon III., and one to Elizabeth, Empress of Austria.

No more fitting present could be made to prince or princess. Gold is the emblem of sovereignty, and for this reason the Magi offered it to our Infant Lord, to own His supreme dominion over heaven and earth. The Rose, on the one hand, is the queen of flowers. The papal gift reminds its royal recipient that the lustre of his virtue ought to be like the glitter of gold among metals and the brilliancy of the rose among flowers. Balsam, mixed with musk, is poured over the Golden Rose, to teach the sovereign that his lofty station requires him to spread abroad the sweet odour of royal virtue, and

that, like balm, he ought to heal up the wounds of the State, and, as it does for material bodies, preserve the political body from corruption. The Golden Rose is anointed by the hand of Christ's Vicar, that the Catholic prince may learn that communion with Rome and loving obedience to St. Peter's successor are necessary conditions for the Christian exercise of his high prerogative. Let him break the holy tie that binds him to Peter's chair, and that moment he falls, like a rose from its stem, to wither and to die. He sets the example of disobedience, and he will soon find it followed at home. The French revolution was prepared by Louis XIV., when, in his political Jansenism, he would make the French Church independent of Rome. Henry VIII. of England scoffed at Papal authority—his race became extinct, the crown was transferred to the brow of the Stuarts, and the first Charles of that unfortunate race learned on the scaffold how the sins of kings are visited on their successors.

Whilst the symbolical properties of this holy sacramental are, in an especial manner, applicable to princes, they contain lessons for all Christians. The prayer with

which it is blessed is, like all the prayers of the Church, full of meaning and beauty. It represents the Rose as an emblem of Jesus Christ, and of that spiritual joy which should fill the heart on Lætare Sunday. "O God, by whose Word and power all things have been created, by whose will all things are directed, Thou who art the joy and gladness of all the faithful, we humbly beseech Thy Majesty that Thou wouldst vouchsafe in Thy Fatherly love to bless and sanctify this Rose, most delightful in odour and appearance, which we this day carry in sign of spiritual joy. . . . May Thy Church, as the fruit of good works, give forth the perfume of His ointments, who is the Flower sprung from the Root of Jesse, the Flower of the field and the Lily of the valley."

The Gospel of Sunday relates how our Lord fed five thousand persons with five loaves and two fishes. This miracle foreshadowed the Blessed Eucharist, in which Jesus Christ gives Himself as the food of the soul. The Golden Rose is allied then to the Blessed Sacrament. Our Lord, in that pledge of His love, is truly a rose,

wafting the perfume of heaven over the deserts of the world, and refreshing in a more special manner those who approach Him closer by visiting Him in the churches in which He dwells.

VIII.—The Holy Oils.

It was customary among the Jews for guests invited to a banquet to anoint themselves with oil. From this we may understand why the Church consecrates her Oils in the last week of Lent. Two spiritual banquets are preparing. Many that were without the pale of truth are to be brought into it by baptism, during the Easter time, and made to sit down with the children of the household at the banquet of Christ's Holy Faith. The Holy Ghost, too, is getting ready a feast of sevenfold gifts and twelve precious fruits of holiness.* For

* The Gifts of the Holy Ghost are Wisdom, Understanding, Counsel, Fortitude, Knowledge, Piety, and the Fear of the Lord. The Fruits of the Holy Ghost are Charity, Joy, Peace, Patience, Benignity, Goodness, Longanimity, Mildness, Faith, Modesty, Contineny, and Chastity.

the happy guests, called to these two divine banquets, Mother Church prepares the fragrant oils of gladness wherewith they may be anointed.

The use of oil in consecrating persons and things to God is sanctioned by His own Divine Word. The 30th chapter of Exodus relates in detail the manner of preparing the holy oil of unction with which the priests of the Lord, the ark of the covenant, the tabernacle, and all the sacred vessels, were to be anointed. *And thus shalt thou say to the children of Israel; the oil of unction shall be holy unto Me throughout your generations.*

The Catholic Church has derived the sacred rite of anointing from Apostolic practice and teaching: *And they (the twelve Apostles) cast out many devils, and anointed with oil many that were sick, and healed them. (St. Mark vi. 13.) Is any man sick among you? Let him bring in the priests of the Church, and let them pray over him, anointing him with oil in the name of the Lord. (St. James v. 14.)*

The civil and religious unctions of the Jews were shadows and types of the sacramental unctions of the Church of Christ,

not the originals from which the latter are copied. Yet even the festal unction alluded to above was approved by our Lord: *When thou fastest, anoint thy head and wash thy face, that thou appear not to men to fast.* (St. Matt. vi. 17, 18.)

The Oils used by the Church in the administration of the Sacraments, and in other sacred rites, are three in number: Chrism, the Oil of Catechumens, and the Oil of the Sick.

Chrism is a word of Greek origin, meaning both a substance used for anointing, and the action of anointing. The epithet *Christ*, applied to our Lord, is of the same derivation; it signifies the *Anointed One*. He was so called because He was Priest, King, and Prophet, and therefore worthy of a triple unction, for at all times, and amongst most nations, those destined to any of these high offices have been consecrated with oil. *O God? Thy God hath anointed Thee with the oil of gladness above Thy fellows.* (Ps. xliv. 8.)

Chrism is composed of olive oil mixed with balsam. It is the remote matter of the Sacrament of Confirmation, and is also used in one of the ceremonies following the

administration of Baptism. The Oil of Catechumens is so called, because with it the catechumens* were anointed before they received solemn Baptism. It is still used in one of the preparatory rites of that Sacrament. With this oil the hands of the priest are anointed during the ceremony of his ordination. The Oil of the Sick is, like the preceding, the product of the olive, and constitutes the remote matter of the Sacrament of Extreme Unction.

The reverence which the Church shows to the Holy Oils is second only to that paid to the Blessed Eucharist. In all her ritual there are few ceremonies more solemn than that whereby they are sanctified. She chooses for it one of the greatest days in her calendar, that on which she commemorates the institution of the Most Holy Sacrament, Thursday of Holy Week; and she entrusts its performance to Bishops, the Princes of her hierarchy. We find in the works of the Fathers the most magnificent eulogies of the sacredness and efficacy of

* *Catechumens* was a name given, in the early Church, to those who were preparing for Baptism by receiving "catechetical" or oral instructions in the truths of faith.

the Oils. St. Cyprian informs us, in one of his letters, that the Chrism was consecrated on the same altar on which the Eucharistic Sacrifice was offered. St. Cyril of Jerusalem compares it to the Blessed Eucharist. "Think not," says this holy Father, "that this perfume is something common. For as, after the invocation of the Holy Ghost, the Eucharistic Bread is no longer common bread, but the Body of Jesus Christ, so the holy perfume is no longer a profane thing, but a gift of Jesus Christ and of the Holy Ghost."

Among the Christian communities of the East, the Chrism was prepared with the greatest care, and consecrated with the utmost pomp. The Greek Euchology, or ceremonial book, reckons no less than forty different perfumes which enter into its composition. In fact, some of the Patriarchs thought that so solemn and imposing a rite as the sanctification of the Chrism ought to be performed only by themselves, not by the Bishops under their jurisdiction. Hence for a time the Patriarch of Alexandria used to consecrate the Chrism for all the dioceses of Egypt. One of the Patriarchs of Constantinople, who held that see about the

year 1200, refused permission to the Primate of Bulgaria and Wallachia to bless the Chrism. When the Bulgarians re-entered the communion of the Mother Church of Rome, Pope Innocent III. declared that, according to the rubrics of the Roman Ritual,* not only the Primate, but also the suffragan Bishops, had full authority to consecrate all the oils on Holy Thursday.

The great reverence in which the Eastern schismatics hold the Sacred Oils may have its origin in a beautiful legend, but one which the Church has not sanctioned. When Mary Magdalen poured her alabaster box of perfumes over our Saviour's head and feet, the Apostles gathered together many drops of the precious oil. They carried a portion with them on their missionary travels, and kept it in the churches which they founded. It was mixed with the first oil that was blessed by the prayers of the Church, and thus all subsequent oils have indirectly touched that which was sanctified by contact with the Sacred Body of our Lord.

* Rubric is from a Latin word meaning "red." The rules prescribing the manner of performing the sacred ceremonies of divine worship are so called because they are written in red characters.

During the first four centuries no fixed day was set aside for the blessing of the oils, but in the fifth century it became customary to perform the ceremony on Holy Thursday. The Council of Meaux, in 845, added to custom the sanction of positive law.

The weak-minded and uninstructed sometimes carried their false reverence for the Holy Oils to a sinful excess. Against the abuses which arose in consequence the Church ever protested, and she enacted the severest penalties against those of her ministers who should connive at them. There were some who thought that a criminal might entirely hide his misdeeds from the scrutiny of justice, if he could succeed in anointing himself with Sacred Chrism, or drinking it. The sentence decreed against a priest who should give it to him for this impious purpose, was deposition and the loss of his hand: *manum amittat*. And to prevent the evil-inclined from sacrilegiously stealing the Chrism, the priest was ordered to keep it under lock and key.

The abuse of a sacred thing does not derogate from its claim to legitimate honour,

and this the Church has always shown to the Oils. She desires that only those who have received ecclesiastical ordination should touch or carry the vessels in which they are contained, and that they should be kept with the greatest care and reverence. It is in accordance with the spirit of the Church, manifested by her councils and the writings of her most approved rubricians, to keep the Oil of the Sick in an enclosure or tabernacle in the wall on the gospel side of the sanctuary. In many places it would be impossible, or at least inconvenient, to observe this direction, yet it shows the greatest reverence due to the Oils.

The symbolical meanings of the Holy Oils are many and beautiful. Oil naturally tends to spread and diffuse itself, and thus it is emblematic of the manifold graces diffused through the heart by the Holy Spirit. It softens and makes supple that which is hard and stiff; so, too, the unction of Sacred Chrism renders our hearts tender and pliable to the inspirations of grace, destroying in them that obstinacy which resists the Holy Ghost. The *athletæ* of ancient times used to anoint their bodies with oil, that they might combat the better

in the games. The Church anoints her children in Baptism to prepare them for their life-long wrestling against the powers of darkness, against the spirits of wickedness in the high places, not for a corruptible wreath of laurel, but for a never-fading crown of glory. She anoints them at the moment of death to strengthen them against the last decisive charge of the army of hell.

Oil burns with a pure bright ray; the holy unctions light the fires of divine love in the soul, and their pure flames shed round the child and the soldier of Christ a lustre of virtue which blinds and dazzles the scoffing infidel, but leads the earnest enquirer from the mazes of darkness into the kingdom of Christ's true light.

Balsam, one of the ingredients of the Chrism, has also its appropriate symbolism. It represents the spiritual fragrance and sweetness dwelling in a sanctified soul, and which irresistibly tend to diffusion. As well might the perfume of the flower remain hidden in its chalice as the odour of virtue be confined to the heart which is blessed with it.

Only the olive, of all trees, has the privilege of supplying oil for the sacred

rites of religion, It was the silent witness of our Lord's agony in the garden of Gethsemani, and its roots were bedewed with His Precious Blood. It is an evergreen, and it lives for centuries. O! that the souls once signed with the unction of the Spirit in the Holy Sacraments might never wither and dry up, might never lose the life-imparting sap of Christ's grace! Then, like their Lord and Master, would they be the green wood, not the dry, rotten branches fit only for eternal fire.

The olive-branch is the symbol of peace and reconciliation. The dove bore it back to Noah, and it was a sign to the Patriarch that God was about to make a new covenant with man. The olive-branch which Christian painters sometimes put in the hand of the Archangel Gabriel announcing the Incarnation to the Blessed Virgin, tells of the advent of the Prince of Peace. Now Peace is one of the fruits of the Holy Ghost. When He sanctifies the soul by the Sacramental unctions, He fills it with ineffable peace.

IX.—Blessed Palm.

Our Lord entered Jerusalem in triumph, on the Sunday before He suffered, attended by a glad multitude, shouting *Hosanna to the Son of David*, and strewing His way with branches of palm and olive. It is this solemn entry of our Saviour into the Holy City that the Church commemorates on the Sunday of Holy Week. She blesses green branches of palm, cedar, or box-wood, and distributes them to the clergy and faithful. Then a white-robed procession of her ministers, bearing the blessed boughs, and chanting a hymn of praise and triumph, winds slowly through the aisles of God's holy house. Thus does the wise Mother indelibly impress one of the greatest events of Christ's life upon the memory of her children. She knows that they are not pure intelligences, like the angels, but spirits united to mortal bodies, spirits who hold communion with the outward world through the windows of the senses, and who represent to themselves even invisible and intangible truths under material forms. Therefore her worship is dramatic and life-

like. She speaks to the soul through the eye, and thus prepares the mind for grasping and remembering the various articles of her holy teaching.

The Jewish multitude received our Lord on Palm-Sunday with the same manifestations of joy as were usual during the Feast of the Tabernacles. This solemnity was celebrated in the month of September, for the space of eight days, in memory of the time when the Jews dwelt in tents, or tabernacles, on their journey through the wilderness to the Promised Land. During the continuance of the festival, the people walked daily in procession around the altar, carrying in their hands branches of palm, olive and willow, and singing Hosanna.*

The Feast of the Tabernacles served another purpose besides that of keeping the Jews in mind of God's mercy to them in guiding them through the desert; it was one of the many means which kept alive in their breasts the hope of the Messiah who was to give them the mansions of eternal bliss in exchange for the tabernacles of

* Hosanna means "Save, I beseech you." In the East, Palm-Sunday is still called "Hosanna Sunday."

their earthly pilgrimage. In their minds it was always connected with Him, and they gave expression to this conviction in one of the ceremonies of the festival. They drew water from the fountain of Siloe, and, going in solemn procession to the altar of holocausts, poured it upon it, singing the while, in a subdued voice, portions from the Sacred Scriptures, among others, according to some writers, a passage from the 12th chapter of Isaias: *You shall draw waters with joy out of the Saviour's fountains.* From our Lord's own words, in the 7th chapter of the Gospel according to St. John, we may plainly infer that this rite was typical of Him: *On the last great day of the festivity (of the tabernacles) Jesus stood and cried out, saying: If any man thirst, let him come to Me and drink. He that believeth in Me, as the Scripture saith, out of his belly shall flow rivers of living water.*

The Jews, then, by their hosannas and palm-branches, acknowledged Jesus to be the Son of David, the Messiah promised to their fathers, the Saviour of Israel. Yet on the next Friday they crucified Him! Their faith of Sunday had not taken root in the soil of charity, and before the end of

the week it had withered and died ! May the like not happen to us !

An old Roman calendar, or catalogue of feasts and fasts, and the Sacramentary of Pope Gelasius, prove that the rite of blessing palms on the Sunday before Easter is as old as the fifth century. The solemn procession can claim an antiquity of at least twelve hundred years, for it is mentioned by St. Isidore of Seville, who lived in the seventh century.

All the solitaries of the desert and the cenobites* used to meet together on Palm-Sunday to take part in the procession, and then they returned again to their cells, to prepare in silence and prayer for the great festival of Easter. In many places, the benediction and distribution of the palms took place outside the city, at one of the wayside crosses ; thence the procession started towards the city gates, thus representing more vividly our Saviour's entry into Jerusalem from the country. Bouquets of flowers, attached to boughs of trees, were sometimes carried in the procession, and hence the name of the *Easter of Flowers*

* Religious living together in communities were called "cenobites."

given to Palm Sunday. It was called *Easter*, because on that day the time within which the Easter Communion was to be made began.* In some churches the Book of the Gospels, as representing Jesus Christ, was carried with the greatest pomp in the procession of Palm Sunday. It was elevated on a richly decorated altar, surrounded by palm branches and lights, the wreathing of incense, and the waving of banners. Sometimes the Blessed Sacrament Itself was carried, as is now done in the procession of Corpus Christi.

When the procession re-enters the church or the sanctuary, the cross-bearer knocks with the foot of the cross at the door. This ceremony represents our Lord knocking at the golden gates of heaven on the day of His triumphal ascension, and bidding the wondering angels open for Him and the bright army of happy souls released from Limbo, the first-fruits of His Passion, the

* The Paschal time, properly so-called, within which the faithful are bound to receive the Blessed Sacrament, according to the law of the Church, extends only from Palm Sunday to Low Sunday; in this country, however, by privilege, it generally extends from Ash Wednesday to Low Sunday.

first human sharers of His glory. *Lift up your gates, O ye princes! and be ye lifted up, O eternal gates! and the King of glory shall enter in.* (Ps. xxxiii. 7.)

Like all the other Sacramentals, the Palm-branch has its holy symbolism. The tree from which it is taken is one of the most useful of trees. The wide spreading leaves that crown its top afford a delightful shade from the scorching rays of the summer sun. So the Holy Ghost overshadows us with His grace, and screens us from the darts of Satan, and the Eternal Father "overshadows us with His shoulders, and under His wings we may trust," and may we not go whenever we please to the sanctuary, and repose under the shadow of our Beloved in the Blessed Sacrament? The Palm supplies us with the date, a most delicious fruit, and from its pierced bark it pours a species of wine. Jesus, in the most Holy Eucharist, gives His Body for our food and His Blood for our wine.

The Palm has been in all times and places the emblem of victory and its reward. The conqueror in the olympic games, in the races of the circus, at the tribune or the bar, received it as the token of his triumph.

Palm trees were wrought in the walls of the temple of Jerusalem, to signify the reward which awaited the victors in life's contest in the Heavenly Jerusalem. To St. John it was given to behold in mystic vision that blessed city, and he saw "a great multitude which no man could number, of all nations, and tribes, and peoples, and tongues, standing before the throne, and in sight of the Lamb, clothed with white robes and palms in their hands."

When we receive the blessed Palm, let us look upon it as a pledge, given to us by our Lord, of the palm that awaits us in Heaven, and let us keep it with reverence as a holy thing, placing it over our beds, or wreathing it round the crucifix. But let us not forget that it is the distinctive mark of triumph by suffering and blood, and therefore it is sculptured on the tombs of the martyrs in the catacombs. To reign with Christ we must suffer with Him, for the only way to heavenly triumph is the royal road of the cross.

X.—The Paschal Candle.

The blessing of the Paschal Candle is one of the most imposing ceremonies of Holy Saturday. Some have attributed the origin of this rite to Pope St. Zosimus, who reigned from 417 to 418; but the words of the Roman Breviary, in the 6th Lesson of this holy Pope's office,* lead us to infer that it was already in use in the Basilicas or greater churches, and that Zosimus extended it to the parishes: "he granted permission to the parishes to bless the Paschal Candle."

This blessed Candle is much larger than those that are commonly used in ecclesiastical ceremonies. It was customary in some dioceses to have one weighing thirty-three pounds, to represent the years of our Saviour's mortal life. The wax of which it is made is an emblem of the glorified Body of the Risen Jesus, and therefore the Candle is lighted on all the Sundays of the Easter time, but extinguished and removed after the Gospel of Ascension Day, to indicate that He whom it represents is no longer amongst His children under

* On the 9th of February.

the outward appearance of humanity, but only under the sacramental species of bread and wine.

There are five incisions in the Paschal Candle, arranged in the form of a cross, into which five grains of incense are put during the blessing. The holes represent the Five Wounds, the marks of which our Lord keeps, and will for ever keep, in His Most Sacred Body. Like five suns, those Wounds are now shedding divine lustre over the blessed Court of Heaven, and are, according to theologians, the mute but most efficacious intercession of our Lord Jesus Christ with His Eternal Father for the members of the Church Militant and Church Suffering. The grains of incense represent the spices with which the Holy Corpse was embalmed by Joseph of Arimathea and Nicodemus.

The deacon of the Mass, not the celebrant priest, blesses the Paschal Candle, to show that the two disciples whom we have just mentioned, not the Apostles, had the precious privilege granted to them of preparing the dead Body for entombment, and that our Lord manifested Himself, on the day of His Resurrection, to Mary Magdalen, and

the pious women, before He appeared to St. Peter or any other of the Apostles.

The prose or preface which the deacon chants in the ceremony of the blessing is called the *Exultet*, from the word with which it begins. It is the composition of the great St. Augustine, who died in the fifth century, and is one of the most beautiful and touching relics of the ancient Liturgy which has come down to us.

A list of the moveable feasts was sometimes attached to the Paschal Candle, or even cut into the wax. This custom existed at Rouen and Cluny until the last century. The present Roman Pontifical prescribes that the moveable feasts of the year be proclaimed on the Festival of the Epiphany. Flowers were profusely wreathed around the candle. "What more fitting and festive," says an old Ambrosian Missal, "than to adorn the Flower of Jesse with flowers?"

In the blessing of the baptismal font, the Paschal Candle is plunged three times into the water, the celebrant praying meanwhile that the virtue of the Holy Spirit may descend into the sacred font. The immersion of the Candle is emblematic of Christ's

descent into the waters of the Jordan to receive Baptism, and its elevation, of our resurrection, as the effect of the Sacrament, from sin to a life of grace.

Christ has redeemed us, by His Passion, from the bondage of Satan, the world, and the flesh; a bondage a thousand times more galling than was that of Egypt to the Children of Israel. The Paschal Candle represents Him as our guide through the desert of life to the Promised Land of Heaven. When lighted, it is the pillar of fire that illumined the Hebrew camp by night; when extinguished, it is the cloud that directed their march by day.

Jesus! may Thy Easter Candle keep us ever in mind of Thee! May it teach us to love Thee and to fear Thee, for Thou art set up both for the resurrection and the ruin of many in Israel. That resurrection is Thy gift; the ruin, if, unfortunately, it should be ours, will be of our own making; *Destruction is thy own, O Israel: thy help is only in Me.* (Osee xiii. 9.)

XI.—The Agnus Dei.

This holy amulet is a wax-cake, bearing on it the image of a lamb, surmounted by a cross. It is blessed by the Pope on the first Low Sunday (First Sunday after Easter) which follows his elevation to the Papacy, and not again until that same day every seventh year. This rite may have originated in the ancient custom of distributing to the faithful on Low Sunday the remains of the Paschal Candle blessed on Holy Saturday. Our pious ancestors received these precious relics with great veneration, in consideration of Him whom they represented; they used to burn them in their houses, fields, and vineyards, as preservatives against storms, tempests, and the wiles of the devil. In some dioceses, the fragments of the candles blessed on the Festival of the Purification were put to the same holy use.

The blessing of the Agnus Dei is as ancient, at least, as the ninth century; the great Alcuin, deacon of the church of York in England, and preceptor of Charlemagne of France, and Amalarius, deacon of Metz, both writers of the ninth century, mention

it. They tell us, that on Holy Saturday the archdeacon used to pour wax into a clean vessel, mix it with oil, and fashion it into the shape of a lamb. On the Octave of Easter these waxen images were distributed, after Communion, to the people, in order that they might burn them in their houses, and put them in their fields and vineyards. Some authors would ascribe an earlier origin to the Agnus Dei; among them is Cardinal Lambertini, who lived in the last century, and became Pope under the title of Benedict XIV.

We have called the Agnus Dei an amulet,—perhaps our expression may be misunderstood, for the word is frequently taken in a bad sense. Amulet is derived from the Latin *amolior*, which means *I remove*. According to this etymology, an amulet is something worn to remove or ward off danger, and when the thing so worn has not of its own nature power to produce this effect, to use it, confiding in it alone, would be the sin of superstition. Thus, when the old Pagans hung around their necks certain stones, metals, or bits of parchment, with mysterious signs and figures inscribed on them, and trusted to *them* for protection

against disease and witchcraft, they only proved the stupid folly into which human nature left to itself is sure to run. Their amulets were sinful, because there was no natural connection between them and the results expected from them; when these results did follow, they generally came from the devil, whose power over the corrupt heathen world was greater than we suppose. The Christian, too, has his amulets,—the Crucifix, the Agnus Dei, the Scapular, Holy Medals, etc., but he does not, like the Pagan, put his trust in them, on account of any inherent virtue which he imagines them to have, nor does he look to the enemy of his soul for assistance. His hope is in the Living God, who, listening to the prayers of His Beloved Spouse, the Catholic Church, blesses these material things, and bids His children keep them as memorials of Him, as tokens that His Divine Providence will ever shelter them beneath its protecting wing.

The blessings attached to the Agnus Dei are enumerated in the prayers said by the Sovereign Pontiff when consecrating the wax: "O God! Author of all Sanctity, Lord and Ruler! whose fatherly love

and care we ever experience, deign to bless, sanctify, and consecrate, by the invocation of Thy Holy Name, these waxen cakes, stamped with the image of the most Innocent Lamb, that, by seeing and touching them, the faithful may be invited to praise Thee; that they may escape the fury of whirlwinds and tempests, and dangers from hail and thunder; that the evil spirits may tremble and fly when they behold the standard of the Sacred Cross impressed on the wax." He proceeds to pray that all who devoutly use the Agnus Dei may be freed from pestilence, shipwreck, fire, from the dangers of child-birth, and from a sudden death.

Now think you, Catholic reader, that the prayers of the Church, uttered by the heart and lips of her August Chief, the Vicar of our Lord on earth, are worth nothing? If we had faith, if we had but faith, we might see strange things come to pass in our souls and our bodies, by a holy use of the Sacramentals!

Hesychius, an ecclesiastical writer of the seventh century, says: "Not of their own power do priests impart a blessing; but because they represent the person of

Christ, they can, on account of Him who is in them, give the plenitude of benediction." But who, among the Church's priests, so immediately represents Jesus, the Great High Priest of our confession, as the Holy Father, successor of St. Peter, to whom, in preference to all the other Apostles, Christ entrusted the care of His flock? If ever "the plenitude of benediction" can be given on earth, surely it must come from him. Hence, he who piously uses the Agnus Dei, or any other Sacramental, associates his prayers and actions to those of the whole Church.

The Agnus Dei, as the name imports, represents Christ, the *Lamb of God*, the *Lamb* slain from the foundation of the world. Frequently does Holy Scripture apply the beautiful word *Lamb* to our Lord: first, because of His great meekness, "*and I was as a meek lamb that is carried to be a victim*" (Jeremias xi. 19); secondly, because of His innocence, "*knowing that you were not redeemed with corruptible things....but with the precious Blood of Christ, as of a lamb unspotted and undefiled.*" (1 St. Peter i. 18, 19;) thirdly, because of His voluntary obedience unto

death, "*He shall be dumb as a lamb before his shearers.*" (Isaias liii. 7.)

The Paschal Lamb of the Old Law prefigured the true Lamb of the Law of grace. The Church calls Jesus in the Blessed Sacrament the *Lamb of God*. And truly He is a gentle Lamb in His own dear Sacrament of Love, having no will of His own, allowing Himself to be taken out of His tabernacle or put back, to be placed in the mouth of a saint or of a sinner, to be carried hither and thither, as His priests may please.

The Agnus Dei, then, represents our Lord, and he who would wear it devoutly must imitate Him in His lamb-like virtues, meekness, innocence, and indifference to the world. Meekness is that Christian pliability of character which makes us bend and suit ourselves to every class of persons, as far as duty will allow. It prevents us from standing on our imaginary dignity; it rids us of melancholy; it causes us to be patient with ourselves and others; it makes our piety amiable by shedding over it the heavenly sunlight of childlike gaiety. The meek Christian, and only he, has caught the true spirit of

the devotion of the Agnus Dei. If we have not meekness, let us beg St. Francis of Sales to get it for us. He used to call it one of those lowly virtues which grow close to the foot of the Cross, which are all the more fragrant for being watered with the Blood which trickled down from the Sacred Heart.

Innocence—purity, spotless purity of soul and body, is another virtue of the wearer of the Agnus Dei. Wax and the lamb have ever been the chosen emblems of the angelic virtue. When we touch or look at our holy amulet, let us remember that the breast on which it reposes must be sinless. And if the Angel of Satan is hovering round us, striving to inflict the deathblow on our souls, let us press the Agnus Dei closer to our hearts, that it may be a sign to him that he has no power over us, as was the blood of the paschal lamb on the doors of the Hebrews a sign to the Angel of the Lord.

The third virtue which springs from a reverent use of the Agnus Dei is indifference to the world. The lamb is dumb before his shearer, teaching us silence when shorn of our fair name; it is shy of a stran-

ger, that we may learn from it to be distrustful of the world and its vanities, that we may journey on, as strangers and pilgrims, till called to the marriage-feast of the Lamb in heaven.

The Agnus Dei serves to call to our minds the promises of baptism. It represents the whiteness of our souls after being washed in the saving waters of regeneration. In allusion to this symbolism, a sub-deacon brings to the Pope, after that part of the Mass called the Agnus Dei, the wax images just blessed, and chants three times, "Holy Father! these are the young lambs which have announced to you alleluia. Behold, they have just now come to the fountains: they are filled with light, alleluia."

It would be a strange thing to see a sign on the door of a shop, and nothing inside to correspond to the sign. We wear over our hearts the Agnus Dei, as a sign that the Eucharistic Lamb frequently reposes inside those hearts. Frequent and holy Communion is, then, a natural concomitant of devotion to the Agnus Dei. Surely the holy emblem he wears round his neck must

often reproach him who keeps away from the feast of the Lamb.

The prayer to be said daily by those who wear the Agnus Dei is given in most prayer books, but perhaps some of our readers who may feel moved to adopt this holy devotion, may be at a loss to find it, and hence we insert it :

“Oh my Lord Jesus Christ! the true Lamb that takest away the sins of the world! by Thy mercy, which is infinite, pardon my iniquities, and by Thy Sacred Passion preserve me from all sin and evil. I carry about me this holy Agnus Dei in Thy honour, as a preservative against my own weakness, and as an incentive to the practice of meekness, humility, and innocence which Thou hast taught. I offer myself up to Thee as an entire oblation, and in memory of that sacrifice of love which Thou offeredst for me on the cross, and in satisfaction for my sins. Accept, O my God! the oblation which I make, and may it be agreeable to Thee in the odour of sweetness. Amen.”

Pope Gregory XIII. has positively prohibited the Agnus Dei to be painted or exposed for sale. The silk covering of

the sacred wax may, however, have holy words and images impressed on it.

XII.—The Rosary.

The word Rosary means a garden of roses. The *Paters* and *Aves* composing it are so many flowers twined into a wreath of prayer, the fragrance of which ascends in an odour of sweetness up to the throne of the Queen of Heaven. There are one hundred and fifty Hail Marys in the devotion, divided off into fifteen decades or tens, before each of which there is one *Our Father* and a *Glory be to the Father*, &c. One third of the Rosary, containing five decades, is called a chaplet, and it is this which pious Catholics say every day. The entire Rosary is called also the Psalter or Psalmody of our Lady, because, as the Psalter of King David contains one hundred and fifty psalms, so the Rosary contains one hundred and fifty Angelical salutations.

The practice of using pebbles or beads for numbering prayers, is as old as the

third or fourth century. Palladius, an ecclesiastical writer of the fifth age, relates, in his *Historia Lausiaca*, that Abbot Paul made three hundred prayers daily, which he reckoned by means of little stones. A canon of the Council of Celchyth, held in England in 816, commands that, on the death of a bishop, seven *belts of Our Fathers* should be said by the clergy every day, for the space of thirty days, for the repose of his soul; and William of Malmesbury says that a Saxon Countess, named Godiva, desired, when on the point of death, that a string of gems on which she used to count her prayers should be suspended round the neck of the statue of the Blessed Virgin, in a church of Coventry. In fact, the very name *beads*, which we apply to the Rosary or Chaplet, proves that a similar devotion was in use among the Catholic Anglo-Saxons, for in their language it signifies not globules or pebbles, but *prayers*, being from the same root as the present German word *beten*.

But these forms of prayer were not the Rosary. Some have ascribed the origin of the devotion, as it now exists, to St. Benedict, the Patriarch of the Monastic life in

the West, who flourished in the sixth century; others to Peter the Hermit, the originator, under God, of the Crusades, in the end of the eleventh century. The claims of these venerable persons cannot, however, be substantiated. Though both were devoted heart and soul to Mary, it did not please God to make use of them as His instruments in the establishment or propagation of the Rosary of His Blessed Mother. The time for the devotion had not yet come. It remained hidden in the coffers of heavenly benediction, to be opened at the prayers of Mary, when the urging wants of the Church should call for the special interposition of the Heavenly Mediatrix.

That time came at last. The Albigensian heresy,* only another name for the

* "The Albigenses owned two Principles or Creators, the one good, the other bad; the former the Creator of the invisible spiritual world, the latter the Creator of bodies, the tutor of the Jewish dispensation, and author of the Old Testament. They admitted two Christs, the one bad, who appeared upon earth, and the other good, who never lived in this world; they denied the resurrection of the flesh, and believed that our souls were demons confined to our bodies in punishment of sins committed by them in a former state of

absurd and impious Manicheism of the third and fourth centuries, began, about the year 1200, to make dreadful ravages in the South of France. Pillage, sacrilege, and murder, were the instruments which the sectaries used for the propagation of their system; and the enormities which they practised at last forced the secular arm to interpose for the defence of the property and lives of the children of the Church. Apostolic men went amongst them to win them back by charity and mildness to the obedience of reason and faith, but their labours were repaid with insult, ill-treatment, and assassination. The heart of the

existence; they condemned all the sacraments, rejected baptism as useless, abominated the Eucharist, practised neither a confession nor penance, believed marriage unlawful, and ridiculed purgatory, praying for the dead, images, crucifixes, and the ceremonies of the Church. They distinguished themselves into two sorts: the Perfect, who boasted of living continently, ate neither flesh, nor eggs, nor cheese, abhorred lying, and never swore; and the Believers, who lived and ate as other men did, and were irregular in their manners, but were persuaded that they were saved by the faith of the Perfect, and that none of those who received the imposition of their hands were damned."—*Butler's Lives of the Saints.—Life of St. Dominic, 4th of August.*

great St. Dominic, a Spaniard by birth, and founder of the Order of Dominicans, or Friars Preachers, who was labouring, by permission of Pope Innocent III., on this barren and ungrateful mission, bled with anguish at the sad prospect of spiritual ruin which met his gaze. He turned to her to whom no one ever turned in vain. He begged her, by the Blood of her Divine Son shed for sinners, and by the sword of sorrow which pierced her own Immaculate Heart, to intercede for the perishing souls for whom he preached, and prayed, and suffered. Need it be said that such a petition was heard? Oh! Mother Mary! Refuge of sinners! Consoler of the afflicted! indeed it would have been a miracle, such as never before occurred, had it been rejected! Dominic prayed, and Mary heard his prayer, and revealed to him the Holy Rosary. What the sword of the stern old soldier, Simon de Montfort,* could not do, what even the previous labours of St. Dominic and his saintly co-operators failed to accomplish, Mary's Crown of Roses did. The meditation of

* The General of the Crusade against the Albigenses.

the fifteen mysteries of our Lord and Lady's life and death, accompanying each decade, instructed the ignorant in the articles of faith, whilst the recitation of the *Our Father* and *Hail Mary* filled the hearts of sinners with contrition and love, and drew down the blessings of Heaven. The work of conversion went bravely on: Dominic reaped a harvest of souls, and our sweet Mother a harvest of glory.

From that day to this, the devotion of the Rosary has never lost its hold on the affections of the faithful. To recount the wonders that it has wrought, and will continue to work until the day of doom, in heaven, on earth, and in purgatory, would require an inspired tongue, and the vision of prophecy. The glory that surrounded it at its birth went on increasing, until it culminated with dazzling radiance on the meridian of the Mary-protected Church, towards the close of the sixteenth age. The battle of Lepanto, gained on the 7th of October, 1571, by the Christian fleet, under the command of Don John of Austria, over the formidable armament of the Turks, at the time that the sodality of the Rosary in Rome was walking in solemn

procession addressing fervent prayers to the Throne of Mercy, proclaimed to the Catholic world the power of Mary, and the motherly care that she ever exercises over her servants. The prayers of the Confraternity of the Rosary, as they arose from the Eternal City, on that first Sunday of October, rent, on their way to Heaven, the dark thunder-cloud of Turkish invasion, that had hung for centuries lowering over the eastern horizon of Europe.

The holy Pope, St. Pius V., who then occupied the chair of St. Peter, was informed, by revelation from heaven, of the victory at the very moment that it was won. In gratitude to the Divine Mother and her Son, he commanded that a yearly commemoration should be made on the first Sunday of October, of St. Mary of Victory. Gregory XIII., his successor, established the Festival of the Rosary, to be celebrated on the same day, in all the churches that contained a chapel or an altar dedicated under the invocation of the Blessed Virgin of the Rosary. Clement X., in 1671, at the prayer of the Queen of Spain, extended the feast to all the Spanish dominions. Another victory gained over

the Turks, in 1716, under circumstances precisely similar to those of the victory of Lepanto, induced Clement XI. to grant the celebration of the Festival of the Rosary to the Universal Church.

Such is the history of the origin and progress of this holy devotion. Let us now consider briefly the intrinsic claims that it has to our veneration and love. The prayers that compose it are most holy in their origin. The *Our Father* was taught by our Lord Himself, and is a complete synopsis of Christian doctrine and morality. We call God *Father*, thereby indicating His Divine Paternity. Father implies Son, and where these two exist, there is mutual love between them. The Eternal Father and His Only Begotten Son love one another with an eternal Love, and that Love is a Divine Person, the Holy Ghost. But God is not only Father, but He is *Our Father*, by creation, preservation, and the imparting of His grace. Grace implies Jesus, the God-Man, the Source of all the graces of intelligent creatures, and he who mentions that Adorable Name fits the key to the treasury of wisdom and love contained in the mysteries of the Incarnation

and Redemption. Bow down, Christian soul, in awe and adoration before the throne of the Eternal God! See how, in the first words of the prayer that He has taught us, are contained the three great mysteries of our faith! What should we find if we were to go through it in detail? Verily, nothing else than these other great truths—the rewards of heaven, the existence of evil spirits, the punishments of hell, the Sacraments of Penance and the Most Holy Eucharist, and the principal moral obligations of our religion, as the duty of filial love for God, conformity to His Divine Will, confidence in His Providence, fraternal charity, and the avoiding of the occasions of sin. O, Adorable Lord! whose words so fruitful in meaning as Thine, whose so full of hidden wisdom, whose so full of love!

The *Hail Mary* is composed of three parts. “Hail, full of grace, the Lord is with thee; blessed art thou among women,” were the words of the Archangel Gabriel, when announcing to the Blessed Virgin that she was to become the Mother of God. The latter part of the same salutation, with an additional clause, was repeated by St. Elizabeth, inspired by the Holy Ghost,

when Mary visited her in the hill-country of Judea: "Blessed art thou among women, and blessed is the Fruit of thy womb." The General Council of Ephesus, held in 431, against Nestorius, the heretical Archbishop of Constantinople, who impiously asserted that Mary was not the Mother of God, added the third part: "Holy Mary, Mother of God, pray for us sinners, now and at the hour of our death."

The *Hail Mary* is both a hymn of praise to the Blessed Virgin for the glory of her Divine Maternity, and a prayer of intercession for her protection during life and at the moment of death. Heaven is filled with jubilee when it is said; the beautiful angels bow down in reverent adoration before the throne of their Queen; the glorified children of men, of whom no one ever reached the country of the Blessed without the assistance of Mary, hymn a new song of gratitude to their Mother and Mediatrix, and a new sea of divine radiance from the Holy Trinity breaks around her throne in a spray of dazzling splendour. At the words *blessed is the Fruit of thy womb*, her Immaculate Heart turns with unutterable love to the Sacred Heart of Jesus, and the

flames of those two fiery furnaces of divine charity unite and arise before the Ever Blessed Three, the only offering, with the Adorable Sacrament, worthy of the Majesty of the Godhead. Child of Mary! will you refuse this increase of accidental glory to your Mother? One fervent *Hail Mary* can give it, and the third part of the Rosary will repeat it fifty times. If you say the beads every day during a month, you will work wonders in heaven more than fifteen hundred times. Mary will be your debtor, and never will her gratitude be satisfied until she welcomes you to heaven. "Love," said St. Augustine, "and do what you please;" yes, let us all love Mary, and then we can, in all things, do our own will, because, in all things, it will be conformed to hers, as hers is to that of Jesus. That love will burn sin and affection for sin out of our hearts, and bring our Lord into them with all His treasures of grace and sweetness.

The Rosary opens the gates of Purgatory. We may well believe that God will deign to release daily one soul from that place of exile and punishment for one pair of beads said with devout intention, and the application of the indulgences attached to the

Rosary. Now think, good reader, what a thing it is to have thirty-one souls in heaven, who would not have been there so soon, had it not been for your beads! They will be indebted to you, Mary will be indebted to you, her Divine Son will be indebted to you. And what will be your recompense? The grace of a happy death, the crowning gift of all God's gifts, that of final perseverance. Mother Mary! Queen of the Rosary! we resolve to say the beads every day; neither business, nor pleasure, nor fatigue, nor disgust, shall hinder us from offering thee this tribute of love. Receive our promise, and seal it by obtaining for us from thy Son the grace to keep it.

The versicle, *Glory be to the Father, and to the Son, and to the Holy Ghost*, is said before each decade of the Rosary. It is a salutation of praise to the Blessed Trinity. The name *doxology*, applied to it, is derived from the Greek, meaning *a word of praise or glory*.

The generally received opinion attributes the origin of the doxology to the first Council of Nice, held in 325, against the Arian heretics, who denied the Divinity of the Eternal Word. But Pope Benedict XIV.

(*De Festo SS. Trinitatis*) proves that it existed and was used by the faithful before the time of that Council, and that it arose naturally from the formula of baptism given by our Lord to the Apostles—*baptising them in the Name of the Father, and of the Son, and of the Holy Ghost.* (St. Matt. xxviii.) The response, *as it was in the beginning*, etc., was most probably added by the Nicene Synod, to meet the errors of the Arians, who asserted that the Son was not born of the Father *in the beginning*, that is, from all eternity, but in time.

The same learned Pontiff combats the opinion that the practice of adding *Glory be to the Father*, etc., at the end of the Psalms in the Divine Office, was introduced into the West by the order of Pope St. Damasus, in the end of the 4th century, by the advice of St. Jerome, who had heard it sung by the Oriental Monks, though this opinion has in its favour the 6th Lesson in the Office of St. Damasus (December 11th): *Statuit, ut, quod pluribus jam locis erat in usu, psalmi, per omnes ecclesias, die noctuque ab alternis canerentur, et in fine cujusque psalmi diceretur, Gloria Patri, etc.* Benedict XIV. thinks that the practice in

question arose from a Canon of the Council of Narbonne, in 589, which was, in course of time, adopted throughout the Church.

There are few devotions to which the Holy See has granted so many indulgences as to the Rosary; one hundred days for each *Our Father* and *Hail Mary*, and a plenary indulgence once a year, on any day the reciter may choose. To gain the latter, the usual conditions of a plenary indulgence must be complied with, that is, confession, communion, and prayers for the wants of the Church. It need not be said that a person must be in a state of grace, because an indulgence, being a remission of the *temporal* punishment due to sin, cannot avail until the sin itself, and consequently its *eternal* punishment, are removed.

To gain the indulgences of the Rosary, the beads must be blessed by a priest having the requisite faculties, and the recitation of the prayers must be accompanied, according to very many who have written on the subject, by meditation on the mysteries of our Lord and Lady, if the person reciting the beads is capable of meditating.

THE FIVE GLORIOUS MYSTERIES,

For Sundays, Wednesdays, and Saturdays.

1. The Resurrection.
2. The Ascension.
3. The Descent of the Holy Ghost.
4. The Assumption of the B. V. M.
5. The Coronation of the B. V. M. in heaven.

THE FIVE JOYFUL MYSTERIES,

For Mondays and Thursdays.

1. The Annunciation.
2. The Visitation.
3. The Birth of our Lord.
4. The Presentation of our Lord in the Temple.
5. The Finding of our Lord in the Temple.

**THE
FIVE SORROWFUL MYSTERIES,**

For Tuesdays and Fridays.

1. The Agony in the Garden.
2. The Scourging at the Pillar.
3. The Crowning with Thorns.
4. The Carriage of the Cross.
5. The Crucifixion and Death of our Lord.

Many pious persons make it a point to have their beads always about them during the day, and to place them around their neck or under their pillow at night. Faithful soldiers of Mary, they have their arms always in their hands. Let bad thoughts attack them, or dangers menace, and at once the faithful fingers are on the beads, the *Hail Mary* is on their lips, the image of their Mother is before them, and the victory is won. Let us adopt this easy and salutary practice; it will save us from at least one temptation, that of omitting to say our beads because we have them not at hand.

XII.—The Scapular of our Lady of Mount Carmel.

The Church is one in doctrine and in government, yet the modes in which she manifests the inward life which she receives from the ever-continuing action of Christ, her Divine Head, are countless in their beautiful varieties. She is, at the same time, contemplative and active, abiding in the desert and dwelling in community, the physician of the bodies as well as of the souls of men, the teacher of the ignorant,

the civilizer of barbarians, the defender of the Gospel at home, its missionary abroad. These different and apparently incongruous functions of her sublime life she performs on a large scale by means of her Religious Orders. These holy associations are members of Christ's mystic body, each having its different office, yet all conspiring, by their harmonious action, to the strength and beauty of the organism to which they belong. They are the various ornaments of the golden robe of splendour which Christ has cast around His Spotless Spouse, the Church.

Numerous as are the differences in origin, mode of life, and aim of the Religious Orders, they all, without exception, agree in cultivating and propagating a most tender devotion to Mary, the Mother of God, and many of the most beautiful and touching practices of piety in her honour, now existing in the Church, have been introduced by them. The Rosary, as we saw in our last number, is a Dominican devotion, and an unwavering faith in the Immaculate Conception, and a burning love for that greatest of Mary's privileges, next to the Divine Maternity, characterised the Sera-

phic Order of St. Francis, centuries before the mystery was defined to be an article of faith. Devotion to the Sacred Name of Mary found a home in the Cistercian Order, a nestling place in the heart of the greatest of its abbots, the illustrious St. Bernard of Clairvaux: *respice stellam, voca Mariam*: look to the star, call on Mary . . . in dangers, in troubles, and in doubts think of Mary, call on Mary, were the words, sweet as honey, that distilled from his glowing lips, which the coal of Mary's love had touched. The Society of Jesus, the bulwark of the Church in modern times, shows its devotion to Mary by establishing, in the colleges under its direction, sodalities and confraternities in her honour. The two Scapulars* of which we are now about to treat have been given by God to His Church through the instrumentality of Religious Orders; the Brown Scapular, or that of Our Lady of Mount Carmel, was introduced by the Carmelites, the Red Scapular by the Lazarists.

This agreement of all the Orders in devotion to the Blessed Virgin, though

* Scapular, from its Latin derivation, means a shoulder garment.

differing in so many other devotions, proves that it is not *one* of several modes of manifesting the vital energy of the Church, but one which is an integral and essential part of the Christian system. Mary is not, as Father Faber shows in his *Growth in Holiness*, a mere appendage or ornament of true religion; she is the mystical neck, uniting the Church to Jesus, its Head: she is so completely interwoven, like a golden thread, in the web of Christian doctrine, that to separate her from it is to destroy it. The particular manner of honouring her may vary with times, and countries, and dispositions, but the devotion itself will live on through the ages, to be transplanted with the Church Militant, when time has ceased to be, to those happy courts over which Mary presides as Queen.

These general remarks have led us away from our immediate subject, the Scapular of Mount Carmel, yet they may be useful in showing how all devotions in honour of the Blessed Virgin, and all the Sacramentals which concern her, are expressions of one great truth—that Mary is to be revered because of her connection with Jesus.

The Carmelites claim to be one of the

oldest Orders in the Church, tracing their descent from the immediate disciples of the Prophets Elias and Eliseus, who lived more than eight hundred years before the coming of our Lord. They derive their name from Carmel, a mountain of Palestine, on which the first religious of the Order built their cells. Whether they can make good their claims to so venerable an antiquity, is not for us to determine; from the end of the twelfth century, however, their history is clear and reliable. Albert, Patriarch of Jerusalem, gave them a rule in 1209, which was afterwards approved by the Holy See. The troubles consequent upon the continual irruptions of the Saracens into Palestine induced the good religious to look out for a safer asylum, and one in which they would be able to practise, in its perfection, their rigorous rule. Accordingly, they passed into Europe, in the middle of the thirteenth century, and rapidly spread through the different Christian kingdoms, owing to the protection and favour of the Holy See, and the ability and zeal of the Generals of the Order. One of the most illustrious of those Generals was Simon Stock. He was an Englishman by birth, and from his early

years was remarkable for the austerity and stainless innocence of his life, and his tender devotion to the Blessed Virgin. Mary rewarded his confidence and love, as she did those of his contemporary, St. Dominic. She appeared to him in a vision, and delivered to him the Brown Scapular, promising special graces to those who should devoutly wear it. The new devotion was eagerly embraced by all ranks of society; the priest, the king, the noble, and the commoner, prided themselves on wearing the livery of the Queen of Heaven. The Popes approved it by granting indulgences to it, and establishing a festival in its honour. And thus it has continued in the Church until our day, the holy rival of the Rosary in winning souls to the love of Mary and her Divine Son.

Some may smile at a devotion based on no better foundation than a vision. Yet they cannot deny, without rejecting the Bible and the testimony of ecclesiastical and profane history, the occurrence of visions in past times. If supernatural interferences have taken place, they may take place again; and whether such has been the case in any particular instance, can be ascer-

tained by the rules of historical criticism. Now, in regard to St. Simon Stock, we have the testimony of his secretary, Suvan-
ingron, who, relating the vision, says :
“*Hanc ego immeritus, homine Dei dictante
scribebam ; this account I have written,
though unworthy of the honour, under the
dictation of the man of God.*” His testimony
has been received, after standing the test of
an historical and theological sifting, by
every unprejudiced mind that has examined
the subject. It is confirmed by the high
sanctity of the parties in the transaction,
by the miracles attested under oath,
wrought by means of the Scapular, and by
the spiritual blessings conferred on those
who devoutly wear it.

The advantages which the Scapular pro-
cures us are threefold : it puts us under
the particular protection of Mary, it gives
us a participation in all the good works of
the Carmelite Order, and places within our
reach numerous indulgences.

When we put on the blessed Scapular,
we clothe ourselves with the uniform of
Mary's army, we enrol ourselves under her
banner, we choose her for our Mother and
our Queen. Like the domestics of the

wise woman, whose praise is in the Book of Proverbs, we are clothed with double garments to protect us against the cold winds and storms of spiritual adversity. The Scapular is the pledge of the sacred contract that we have entered into with the Blessed Virgin; and if we be faithful to it on our part, she will reward us with the choicest blessings of her Son.

It is piously believed, to use the words of the Roman Breviary (in the Lessons of the 16th of July), that Mary will obtain a speedy release from Purgatory for those who wear the Scapular in life, and die a Christian death. There is nothing absurd in this. Jesus is the King of Purgatory; then Mary must be Queen. Is it not natural to suppose that she is the Mediatrix of pardon for the suffering souls, as she is of grace and mercy for us? And what day more suitable to exercise her intercession for them than Saturday, which the Church has consecrated to her honour? Of course it would be the sin of superstition to believe that a person dying in mortal sin could escape the fires of hell by the fact of wearing Mary's livery. Nor need we suppose that God's justice remits, in favour of the mem-

bers of the Scapular Confraternity, any of the Purgatorial punishment due to sin. It can crowd into an hour, by increase of intensity, sufferings which otherwise might be protracted through years.

The devotion of the Scapular beautifully illustrates the Catholic doctrine of the Communion of Saints; it associates us to all the good works of the Carmelites. Their satisfactions for sin become ours, their impetrations for blessings belong to us. The Scapular is the key to the rich treasures of graces which for centuries have been accumulating in the Church, by the Masses, and missionary labours, and studies, and toil, and praying and watching and fasting, of holy Carmelites all over the world. Our own poor penances for the sins of our past life are little worth, but joined to the superabundant satisfactions of the Saints, they are increased in value a thousand fold.

The indulgences annexed to the Scapular afford another illustration of the Communion of Saints. By gaining them, we cancel the debt of temporal punishment due to our transgressions; we offer to God, in place of our own satisfactions, those of Christ, the Blessed Virgin, and the Saints. Yet

various acts are required on our part to appropriate them; we must free our souls from the stain of sin, by co-operating with God's holy grace, which urges us to receive the Sacrament of Penance, and we must fulfil the other conditions prescribed by the Sovereign Pontiff in the grant of the indulgence. The day of admission into the Confraternity of the Scapular, the Feast of Our Lady of Mount Carmel, on the 16th of July, and the hour of death, have a plenary indulgence annexed to them. The numerous partial indulgences may be found in most manuals of devotion. To participate in the benefits of the Confraternity, it is necessary to receive the Scapular from a priest who has been empowered to give it, and to wear it constantly. It is also advised that the members should recite daily seven *Our Fathers* and *Hail Marys*, or the Litany of the Blessed Virgin.

These, then, are the blessings which Mary offers us if we assume her habit; but in doing so we contract the obligation of serving her as faithful vassals, and imitating her virtues, in proportion to our grace. He who professes himself her client, and yet neglects the duties of his state of life,

insults her and incurs the anger of her Son. No exterior symbols will profit us if the interior spirit be wanting; the Scapular will not save us if we lead bad lives, any more than will the livery of his country screen the coward or the deserter from his merited punishment.

When the prophet Elias passed from earth, in a chariot of fire, he dropped his robe to his faithful follower, Eliseus. The disciple cast the garment about his shoulders, and, at the same moment, the spirit of his departed master was infused into his heart. So it should be with us. Mary's Scapular hangs around the neck to no purpose, unless the soul clothe itself with the virtues that she practised. Let us apply to ourselves what St. Paul wrote to the Galatians: *For as many of you as have been baptised in Christ have put on Christ*;—as many of us as have received the Scapular of Mary, have put on Mary.

It is related of Boleslas IV., King of Poland, “that he always carried about with him the portrait of his father, as the witness and guide of his actions. Whenever he had to pass any decree, or engage in any important affair, he looked at the image of his

parent, and pronounced these admirable words: 'O my father! do not permit me to dishonour the blood that flows in my veins; do not permit that my tongue should utter any word, or my hand perform any action unworthy of thy name and my high rank.' " In like manner, when we look at the Scapular and the image of Mary attached to it, let us cry out with a holy enthusiasm: "O, sweet Mother! do not suffer us to dishonour thy name or the title of thy children."

XIV.—The Red Scapular of the Passion, and of the Sacred Hearts of Jesus and Mary.*

On the evening of the 26th of July, 1846, the Octave of the Feast of St. Vincent of Paul, one of the Sisters of Charity, in France, had a vision of our Lord, which she thus relates: "I had gone to the chapel before Benediction, and when there, our Lord appeared to me. He held in His

* The account of this Sacramental is translated, in great part, from a French Prayer-Book, compiled for the use of the Sisters of Charity.

Right Hand a scarlet-coloured Scapular, the two parts of which were joined together by worsted strings of the same colour. On one side of the Scapular He was represented as crucified; the most cruel instruments of His Passion were lying at the foot of the cross—the scourge, the hammer, and the robe which had covered His bleeding Body. Around the Crucifix was the inscription, *Holy Passion of our Lord Jesus Christ, save us.* The other extremity of the Scapular had depicted on it the Sacred Heart of Jesus and that of His Holy Mother; a cross placed between them seemed to spring up from both Hearts, and the encircling motto was, *Sacred Hearts of Jesus and Mary, protect us.*

“About eighteen months ago, while meditating during Holy Mass, upon the Passion of our Lord Jesus Christ, I thought I saw Him hanging on the Cross. The ghastly paleness of His countenance made a deep impression on me, and my whole body became covered with a cold sweat. Our Lord’s Head was inclined; I thought it was the long thorns that covered His adorable Brow, which caused it to take this posture. At the same instant, our Lord

suddenly raised His Head, and the thorns were violently forced into His eyes and temples. . . . Never can I forget that moment. There was something terrible in the pain He must have experienced in the rude shock of His Sacred Head against the wood of the cross. I was filled with anguish and trembling. And the Blessed Virgin was there. O Jesus! O Mary! what sufferings. From that moment the Passion of our well-beloved Saviour has been always before my eyes. 'Thou must console Me,' said our Lord to me, 'in the sorrows of My Passion; thou must receive the shreds of My Flesh, torn from My Body by the Prætorian whips, and My Blood poured out on Calvary.'

"The words of Jesus Christ were like so many wounds in my soul. It is almost impossible for me not to dwell on them continually, and to keep alive the terrible yet sweet impression they made on me. The sufferings of His sacred Humanity touch me more than the splendours of His glory, and I should feel less desire for the throne which I hope He has prepared for me in heaven, if I were not to see there the Holy Wounds of Jesus Christ glittering like so

many suns. Ah! our Lord knows well that if it were possible for me to resist His greatness, I must needs yield myself the captive of His sufferings. I could not understand how the thought of the dolours of Jesus Christ fills my soul with such ineffable delight if He Himself had not told me. 'Thou canst not comprehend My Love but by My sufferings; and the force of this Love will so weaken the feeling of pain, that it will be entirely absorbed in Love.' I do not know whether I shall be understood, when I say that my heart is so narrow, so limited, that, through excess of feeling, it becomes at times unable to feel any more.

"Oh! how our Lord wishes that we should think of His sufferings! how His Holy Mother desires it! One Sunday evening, when I was making the Way of the Cross, it seemed to me, at the thirteenth Station, that the Blessed Virgin put into my arms the Sacred Body of our Adorable Master, and said to me: "The world is going to ruin because it does not think of the Passion of Jesus Christ; do all that you can to get it to think of it: do all that you can for the world's salvation."

"I do not know how all this happened,

but at those moments in which I believe I see our Lord, I feel that within me which I cannot express. It is like a total forgetfulness of everything that exists, a perfect solitude in which I am alone with Him; methinks I really see the object which occupies my thoughts. For example, on the occasion I have just mentioned, I felt the icy coldness of our Saviour's corpse, I saw His gaping wounds.

“It is the Passion of Jesus Christ which converts sinners, and reanimates the faith of the just. Who can resist a God dead for love of men? As for me, our Lord has always inundated my soul with His sweetest favours, at those moments in which He has placed in my heart a more lively remembrance of His sufferings. People think that I am sick, but I am not so; I suffer much, and yet I am content. Why hast thou wished, my Adorable Saviour, that I should always think of Thy Holy Passion? Why hast Thou wished that I should see Thee so often upon the cross? Ah! hast Thou not said that Thou couldst find no one to help Thee tread the wine press? Our merciful Saviour earnestly desires that we should wear the Scapular which He has shown

me, that we should clothe ourselves with Him and with love of His sufferings. The Holy Cross is so powerful for the conversion of infidels and heretics ! What efficacy in a Friday indulgence (which those who wear the Red Scapular gain) in re-awakening in all hearts the remembrance of the Passion of our Lord Jesus Christ !

“ On Trinity Sunday, our Divine Saviour showed me, during my meditation, a beautiful and translucent river. Many persons were on its banks ; those who plunged in became all resplendent with brilliancy, diamonds and gold seemed to fall from their hands. Those who fled became enveloped in a black smoke, which made them most disagreeable to the sight. I asked our Saviour the explanation of the vision. He told me that this beautiful river represented His Mercy, always ready to receive the repentance of the sinner, and give it a value. O my Jesus ! how little we think of Thy Mercy, and of Thy sufferings, which have given us a claim to it.” Here ends the recital of the sister.

The apparition of our Lord, holding in His Hand the Scapular of His Passion, was renewed several times ; it took place on the

Feast of the Exaltation of the Holy Cross, 14th September, 1846, with this particular circumstance, that the sister thought she heard our Lord addressing her in these consoling words: "*All those who wear this Scapular will receive on every Friday a great increase of faith, hope, and charity.*" When the sister was told of the great difficulty there would be in getting this devotion authorised, she replied: "Our Divine Saviour desires the establishment of the Scapular of His Passion. He will, in a moment known to Himself alone, smooth away all the difficulties which ordinarily arise against new devotions, and make the precious day of His Death a day rich in blessings for the Holy Church. I am happy in knowing that this devotion will constitute one of the treasures of the Congregation of the Mission."*

* The Congregation of the Priests of the Mission was founded in France by St. Vincent of Paul, and was approved by Pope Urban VIII., in 1632. Its members are called also *Lazarists*, from St. Lazare, the name of their chief house in Paris. The institution of the *Daughters of Charity* owes its origin to the same Saint, and is under the general supervision of the superior of the *Lazarists*. The *Sisters of Charity*, though they always

The prediction of the holy sister was fulfilled. When the Superior General of the Congregation of the Mission was in Rome, in June, 1847, he laid all the circumstances of the case before the Vicar of Jesus Christ, Pope Pius IX. He was surprised at the favour with which the new devotion was received. Far from raising any objections, His Holiness expressed his happiness in seeing a new means employed for the conversion of sinners, and he authorized, by a rescript of the 25th of June, 1847, all the priests of the Congregation of the Mission to bless and distribute to the faithful the Scapular of the Passion of Jesus Christ.

On one side of the Red Scapular is the image of Jesus on the Cross, surrounded by the instruments of His Passion, to remind us that His sufferings have shut hell and opened heaven for us; on the other side is His Heart, burning with love, to indicate that the excess of His sufferings was the effect of His excess of tenderness. The Immaculate Heart of Mary is placed beside

revere St. Vincent as their Father, are not officially affiliated to his Order.

that of Jesus. The same love consumes them, and they are immolated in one and the same sacrifice. Hence they are represented as united, and the cross is placed between them as belonging to both. Jesus has saved the world by His Cross, and Mary has co-operated in its salvation by consenting to His death. The Heart of Jesus pierced on the Cross is the ever-flowing fountain of all good;—the Immaculate Heart of Mary at the foot of the Cross is the reservoir which receives the waters of that fountain, the canal which communicates them to the souls of men.

Let us make a trinity of hearts by joining ours to those of Jesus and Mary, and may the Red Scapular of the Passion be the pledge of their eternal union.

The Indulgences granted by Pope Pius IX. to those who wear the Red Scapular, are :—

1. An indulgence of seven years and seven times forty days, on every Friday, on condition of receiving Holy Communion, and reciting five times the *Our Father*, *Hail Mary*, and *Glory be to the Father*, etc., in honour of our Lord's Passion.

2. An indulgence of three years and

three times forty days for meditating, at any time, for the space of half an hour, on the Passion.

An indulgence of two hundred days for kissing the Scapular with feelings of devotion, and saying: *We beseech Thee, therefore, help Thy servants, whom Thou hast redeemed with Thy Precious Blood.*

4. A plenary indulgence on every Friday for those who, having confessed and communicated, devoutly meditate for a short time upon the Passion of our Lord, and pray for the intentions of the Church.

XV.—Blessed Food.

The Ritual contains formulas of benediction for many kinds of food, as of lambs, eggs, new fruits, and bread. The latter article, when solemnly blessed at High Mass, and distributed to the faithful, is called the *Eulogy*, which means strictly, from its Greek derivation, any blessing or blessed thing, but which, in ecclesiastical language, is specifically applied to blessed bread.

It was customary, during the first centuries, to communicate every day; some even thought that they were obliged to receive the Blessed Sacrament as often as they assisted at Mass, so that if they had that happiness several times a day, they ought to participate, at each Mass, of the Bread of Angels. The increasing temporal prosperity of the faithful, consequent upon the cessation of persecution, and the recognition of Christianity by the state, tended, by insensible degrees, to wean their minds and hearts from heavenly things, and to cool their burning love for the Mystery of Christ's Body and Blood. The inroads of the barbarian tribes of the North, the breaking up of the Roman Empire, and the changes and convulsions which necessarily followed, produced a more disastrous effect upon the souls of many of the children of the Church than did the persecution of the Roman Emperors. This second storm found them unprepared, engrossed with earth and its riches, and it but increased the evil. Practical religion became rarer amongst the masses, and both as cause and effect, the Blessed Eucharist was neglected.

The Church wept over this sad state of things, and did all in her power to remedy it: first, by prescribing fixed times, at which it would be obligatory for the faithful to receive Holy Communion; secondly, by establishing a sacred rite which might supply its place, as far as any earthly thing can supply the place of Jesus Christ, the Incarnate God. The times first fixed were Christmas, Easter, and Pentecost; but this seemed too often to the rough barons of the Middle Ages, and Mother Church, with the spirit of patient condescension which she had inherited from her Lord and Spouse, limited the strict ecclesiastical obligation to one day and its accompanying period, Easter.

The rite which she instituted was that of the *Eulogies*. They who assisted at Mass, but did not communicate, received a portion of blessed bread, to remind them that they ought to hunger after the true Bread which comes down from heaven, of which, if any one shall eat, he shall live for ever. The rite is meant to typify also the union of belief and love which should exist among all the faithful, members of the same mystic body, participators of the same Sacred

Victim which the Eulogy represents. Cardinal Bona cites authorities for the existence of this custom in the fourth century.

The Eulogies were applied to many of the uses which had, at earlier periods, been restricted to the Blessed Eucharist. Bishops and particular churches sent them to one another, in token of communion, whereas the Holy Sacrament Itself had been used, not always without danger of accident, for the same purpose. The sending of wedding cake to absent friends is an analogous custom. Travellers took an Eulogy with them as a heavenly safeguard against the spiritual and bodily dangers of the journey. The Blessed Eucharist used at times to be carried in like manner. St. Ambrose relates of his own brother, Satyrus, that being on a voyage, and in imminent danger of shipwreck, he implored the Body of Christ from some baptized fellow-passengers. Satyrus himself had not yet received the Sacrament of regeneration, being only a catechumen. He obtained his request; the Precious Gift was given to him, wrapped in a scarf, which he attached to his neck. He plunged boldly into the sea, trusting to Him for protection Who had supported the

sinking Peter on the waves of Genesareth. He reached the shore in safety.

Another view may be taken of the Eulogies; they may be considered remnants of the ancient *Agapæ* or love-feasts. These were banquets in memory of the Paschal Supper of which our Blessed Lord partook before instituting the Sacrament of His Body and Blood. They were celebrated in the churches and on the tombs of the martyrs. All the faithful joined in them, and gave one another the kiss of peace. During the first century and a part of the second, the *Agapæ* preceded communion. Tertullian informs us, that in his time many of the faithful thought it more reverent to receive the Blessed Eucharist fasting. The third Council of Carthage, held in 397, made this practice obligatory, except on Holy Thursday, on which day Holy Communion was received in the evening and after the *Agapæ*. This was done in order to commemorate more vividly the Institution of the Blessed Sacrament.

Abuses soon crept into the celebration of the love-feasts. St. Paul complained of them, and severely rebuked the Corinthians (1 Cor. xi.) for the excesses and profanation

of which they had been guilty. The disorder had arisen to such a height in the fourth century, that the Church was obliged to interfere and denounce the Agapæ. They were not suppressed however without great difficulty.

The blessing and distribution of bread, during the sacrifice of the Mass, still prevails in France and Canada. The families of the parish take turns in furnishing the loaves to be blessed at the High Mass. The bread is taken to the Communion rail during the offertory. On great festivals it is profusely adorned with flowers and little banners. The celebrant, attended by two acolytes, blesses the bread, and, in some places, presents a cross to be kissed by the family furnishing the Eulogy. The loaf is cut into small pieces, after it has been blessed, and distributed to the congregation by an attendant of the sanctuary. The recipient of the blessed bread makes the sign of the cross, and is at liberty to eat his piece either in church or at home. Those who were not at the High Mass received a portion from their neighbours who had the happiness of assisting at the sacred function.

Good old French mothers teach their children to say the following little prayer before eating the Eulogy :

" Pain bénit ! je te prend ;
Si la mort me suprend
Sers moi de Saint Sacrement."

"Blessed Bread ! I take thee ; if death should surprise me, supply the place of the Blessed Sacrament."

The family that gives the bread on one Sunday, reserves a small loaf to send to that family whose turn it is to make the offering on the next week.

The above interesting details have been furnished by a Reverend French friend, who has seen and participated in the ceremonies he describes. From a written account which he drew up, at our request, of several customs of his country, we make the following extracts, for which we are sure he and our readers will pardon us.

1st. Little wooden crosses of about six inches in length are blessed on the 3rd of May, the Feast of the Invention of the Cross. Each farmer provides himself with as many such crosses as he possesses different pieces of land or different productions. There must be a cross for the vineyard,

another for the wheat-field, and for each field in like manner. These crosses are fixed with great devotion in their respective places, and by this act of piety the husbandman hopes to draw down the blessing of heaven on his harvest.

2nd. Every good Catholic farmer has his seed blessed before committing it to the ground. This benediction takes place on a Sunday in September.

3rd. The fields are blessed on the Rogation days, that is, the three days immediately preceding Ascension Thursday. Several large crosses ornamented with hangings, pictures, and flowers, are erected at the cross-roads and in different villages. A holy procession, bearing crosses and banners, and headed by the pastor, starts early in the morning. Every family sends its representative to the procession, in order to get a share in the blessing. The Litany of the Saints and the Penitential Psalms are sung during the march. From the way-side crosses the priest solemnly blesses the fields and dwellings of the neighbouring country.

The custom of blessing lambs at Easter is very ancient. God commanded the Jews

to eat a lamb in memory of their deliverance from Egyptian bondage. With greater reason may Christians feast on the Paschal Lamb in commemoration of their true Pasch, Christ Jesus, and of their passage through the Red Sea of His Precious Blood, from death to life, from sin to grace and hopes of heaven.

Eggs too are blessed at the Easter time, because they are emblematic of the Resurrection. Just as from the egg a little creature issues forth to life, so from the silent tomb, the prison house of death, our Saviour sprang to immortal life and glory.

XVI.—The Episcopal Ornaments.

An innate sense of propriety and reverence prompts us to exchange our ordinary dress for one more costly when about to appear in the presence of the great and noble. Custom or written regulations may prescribe the material, the colour, and the shape of the dress to be worn by those who seek an interview with royal or im-

perial majesty, but that custom and those regulations are alike based on the dictates of natural good sense, and of reverence for lawfully constituted authority. *All power is from God*, and therefore he who slights that power by refusing to show it those exterior marks of honour to which nature and the practice of his fellow-men impel him, slights and insults Him from whom that power comes.

The use, in religious functions, of vestments more costly than those of every day life, and differing from them in shape and colour, is an application of the same principle. If an earthly potentate may justly require that his attendants should manifest the respect due to his exalted rank, by the cleanliness and richness of their garb, may not God, the King of kings, and the Lord of lords, exact the same from the ministers of His sanctuary? If silk and ermine and costly stuffs of many a precious dye are in place on the person of an earl, or count, or duke, when waiting on his prince, do they cease to be becoming on the Bishop of the Most High God, when celebrating the tremendous Mystery of the Mass? If the ruby, the sapphire, and the diamond may

gleam on the coronet of kings, is the mitre of the Lord's anointed less worthy of the honour?

The priest of Jupiter and the priest of Jehovah were clad in appropriate dress when performing the solemn acts of religious worship. The priest of Jesus Christ has also a garb indicating his sacred order, symbolizing the virtues which belong to it, and befitting the solemnity of the functions which he exercises. But it does not therefore follow that the ornaments of the Christian priesthood are mere servile copies of the Jewish, or those in turn of the Pagan priestly dress. The use of sacred vestments, like the offering of sacrifice, is common to all forms of religion, no matter how perverted, and hence must spring from a cause common to all, which can be no other than an intellectual perception of the necessity of religion, and a religious sentiment in the heart given to every soul at the moment of creation, by its All-wise Maker. That religious instinct impels man to worship his Creator with both parts of his being, soul and body, thus to acknowledge God's sovereign dominion over him. Faith, hope, and charity are the worship of the soul;

the performing of sacred ceremonies, and the use of vestments, are the worship of the body; and the reception of the sacraments, vocal prayer, and the spiritual and corporal works of mercy combine both kinds of worship.

There are many and striking analogies between the vestments of the Jewish and Christian priesthood. These are owing to the typical nature of the Old Law. St. Paul tells us (chap. x. Ep. to Hebrews) that the law had only a shadow of the good things to come. Jesus Christ and His grace were the realities which it prefigured, and its ceremonies were ordained only in reference to the ceremonies of the Christian dispensation. The latter were first in the order of the divine decrees; otherwise the shadow would excel the substance—the figure, the reality. Whenever, then, we refer to any Jewish rite or ceremony, as illustrative of the rites of the Catholic Church, we regard it merely as a symbol or type, not as an original.

Each of the sacred orders has its appropriate dress. The amice, alb, cincture, and maniple are common to all. The tunic belongs to the subdeaconship: the trans-

verse stole and dalmatic to the deaconship; the stole crossed over the breast and the chasuble to the priesthood.* The sandals, stockings, gloves, gremial, pectoral cross, ring, crosier, and mitre, belong to Bishops, and are therefore called the *episcopal ornaments*. The pallium and the processional cross are the insignia of archiepiscopal dignity.

THE SANDALS.

The sandal was originally a wooden sole fastened to the foot with thongs. In course of time the toes were covered with a piece of leather, and then the whole upper part of the foot; thus the sandal became a slipper. Under the Roman emperors, the sandals of the nobility were remarkable for the richness of their material and embroidery. At first, the Church, through reverence for the Sacred Mysteries, commanded all her ministers to wear sandals or slippers when officiating at the altar, but for many centuries their use has been confined to Bishops.

* The Bishop also wears the chasuble and stole; the latter, however, he never crosses on his breast, but lets it hang straight.

The sandals of the early Anglo-Saxon Bishops were made of leather, beautifully stained, and perforated on the upper part with holes, wrought into various designs, through which the embroidered stocking appeared in fine contrast with the leather of the sandal. Hildebert, an ecclesiastical writer of the eleventh century, thus explains the mystical meaning of these apertures or "windows" in the sandals: "The upper part is perforated in order that the foot may be partially covered and partially uncovered, to teach the preacher of the Gospel that he must not indiscreetly reveal to all nor conceal from all the mysteries of that Gospel." Some are so weak in faith as to need, like the Corinthians, to be fed with milk, while others can bear the strong solid food of Christian doctrine.

In the thirteenth and fourteenth century, the leathern sandal gave place to one of silk, wrought with gold or silver needlework, and adorned with precious stones. It had no apertures on top. In England, the colour of the sandal was scarlet; elsewhere, of black or red.

The sandals are the emblems of an apostolic missionary, of one who travels

from country to country to preach the Gospel of Christ. The Bishop fulfils the duties of a missionary in the visitation of his diocese. When our Lord sent out the twelve Apostles two by two, He commanded them *to be shod with sandals*. (St. Mark vi. 9.) The embroidery of the sandal and stockings represents the beauty of the Gospel: "*How beautiful are the feet of those that preach the gospel of peace, of them that bring good tidings of good things.*"

THE STOCKINGS

Became part of the episcopal dress at the end of the tenth century. They are of red or white, according to the colour of the vestments of the day, and are always worn by the Bishop when he solemnly pontificates, except in Requiem Masses.

THE GLOVES,

As part of the sacred dress, seem to have been introduced in the seventh century. At first they were used by both priests and Bishops, but in the ninth century they were restricted to the latter. They were made

of very rich material, and were encrusted with gold and precious stones. A cross was wrought on the back of them. Remains of ancient sculpture and painting prove that the episcopal glove sometimes extended above the wrist.

When Jacob wished to obtain the benediction of his father Isaac, in place of his brother Esau, he covered his hands with the skin of a kid, in order that they might resemble the hairy hands of Esau, and then went into the presence of his father. The Bishop clothes his hands with the blessed gloves, as with the merits of Jesus Christ, and then goes to the sacred altar to impetrate from the Eternal Father a benediction for himself and his people. This mystic signification of the gloves is clearly expressed in the prayer which the consecrating Bishop says when drawing them on the hands of the newly-consecrated prelate: "Clothe, O Lord, the hands of this Thy minister with the cleanliness of the New Man who descended from heaven, that, as Jacob, Thy beloved, having his hands clothed with the skins of kids, obtained the paternal benediction, by offering food and a most agreeable drink to his father, so may

he, by offering with his hands the Victim of Salvation, obtain the benediction of Thy grace, through our Lord Jesus Christ, Thy Son, who, in the likeness of sinful flesh, offered Himself to Thee for us."

THE GREMIAL

Is a veil of silk or other precious stuff extended on the lap of the Bishop when seated during Pontifical High Mass, to prevent the chasuble from being soiled by the moisture of the hands, or by the missal which the acolytes hold before the prelate. The name of this ornament is derived from the Latin word *gremium*, which signifies *the lap*. The priest, deacon, and subdeacon used it in former times, but now it is exclusively an episcopal ornament. However, "the Dominican friars," says Dr. Rock, in his book entitled *The Church of our Fathers*, "if they do not yet, did till a very late period, keep up the use of linen lap-cloths for the celebrant and his two ministers at High Mass."

THE PECTORAL CROSS.

The devout children of the Church, both clergy and laity, wore, from the earliest times, a cross or crucifix, as a memorial of Christ's Passion, and of the Christian's obligation of carrying the cross. It was not until the thirteenth century that a cross of silver or gold worn on the breast became a mark of the episcopal character. It reminds the prelate that his sublime and most holy state is one of suffering, and that as he sits on the throne of Christ, he must needs be ready to drink the chalice of Christ's Passion. The cross may glitter with gold and gems, but still it remains a cross. Relics of the martyrs are sometimes enclosed in its cavity, to show that the Bishop is prepared to bear witness by his blood, his teaching, and his virtues, to the truths of the Holy Faith.

Though full of holy mystic meanings, the pectoral cross is not one of those ornaments which are solemnly given in the ceremony of consecration. The Prelate elect takes it himself when vesting for Mass, thus expressing that the only thing he desires is the cross of Jesus Christ.

THE RING.

Macrobius, a Latin writer of the fifth century, informs us that the ancients used the ring, not as an ornament, but as a seal. Several passages of Scripture illustrate this remark. *Jezabel wrote letters in Achab's name, and sealed them with his ring.* (3 Kings xxi. 8.) *And king Assuerus answered Write ye therefore to the Jews, as it pleaseth you, in the King's name, and seal the letters with my ring.* (Esther viii. 8.) *They brought Daniel, and cast him into the den of the lions. . . . And a stone was brought, and laid upon the mouth of the den, which the king sealed with his own ring, and with the ring of his nobles.* (Dan. vi. 17.) As only the nobles were accustomed to use seals, the ring became an emblem of dignity and authority. And as a seal serves to hide and keep secret what is contained under it, the ring symbolizes also secrecy and fidelity. From this last signification, it came to be used as the pledge of two most sacred contracts—of the marriage between husband and wife, and between the bishop and his church.

The episcopal ring is blessed in the cere-

mony of the consecration, and placed by the consecrating Bishop on the third finger of the right hand of the new Prelate, with these words: "Receive the ring, the seal of fidelity: that being adorned with inviolate fidelity, thou mayest without stain guard the spouse of God, that is, the Holy Church."

Dr. Rock, speaking of the episcopal ring of the English Bishops, when England had the happiness of being Catholic, says: "This ring was larger, and in conformity with the style of those times, wrought more heavy than the same kind of ecclesiastical ornament is in our day. Though commonly having for its stone a sapphire, it not unfrequently bore a deep broad emerald, or a ruby; and to keep it in its right place, another plain but smaller ring was put upon the finger just above it."

THE TUNIC AND DALMATIC

Are, as we have said, the peculiar ornaments of the subdeaconship and deaconship, yet the Bishop wears them, made of satin of the colour of the day, under his chasuble, when he pontificates. It is fitting that he

who has the plenitude of the Sacrament of Holy Orders, and the power of conferring it, should be clothed with all the vestments of each of its sacred grades.

THE CROSIER,

As an ensign of Episcopal authority, has been in use since the sixth or seventh century. St. Isidore of Seville, a Spanish Bishop, who died in 636, says in his book *De Eccl. Officiis*, that a staff is given to the newly-consecrated prelate as a sign that he is to rule and correct his people, and bear with the infirmities of the weak.

The form of the Crosier has been different at different epochs. Sometimes it was merely a straight rod surmounted by a transverse piece, so as to form a cross; hence its name *Crosier*. Some of the Anglo-Saxon Bishops used one capped by a ball. "From those found in the ninth century hanging over the graves of bishops then long since dead, it would seem that they were bent at the top."

Wood of the most costly kind was one of the first materials used for the pastoral staff. But soon the gold and the silver

mines were laid under contribution, and the Crosier of the Bishop began to vie in value and beauty with the sceptre of the king. In the twelfth century, the Crosier was composed of different materials. The stem was of wood surmounted by a ball, to which an ivory crook was attached. Around the crook was the inscription: "*In thy anger thou shalt remember mercy*;" on the ball was the word *man*, reminding the pontiff that he was man, and that he ruled not over angels, but frail men. The foot of the Crosier, made of iron, bore the motto *spare*.

The Pope does not carry the Crosier. Innocent III., who reigned in the beginning of the thirteenth century, says expressly, (*De Sacro Altaris Mysteriis*, lib. i., cap. 2, xi.,) that the Roman Pontiff does not use the pastoral staff. One account thus explains this fact: St. Peter sent his staff to Eucher, first Bishop of Treves, who kept it with great reverence in his episcopal city. His successor, Materrus, having been raised from the dead by the miraculous power of the Apostle's crook, the good people of Treves resolved never to give up so precious a relic, and thus blessed Peter was deprived of his pastoral staff.

A wand or rod has always been considered the emblem of power and jurisdiction ; in the hand of a monarch it is called a sceptre, in that of a bishop a crosier. *The Lord will send forth thy power out of Sion.* (Ps. cix.) *Thou shalt rule them with a rod of iron.* (Ps. ii.) *The sceptre of thy kingdom is a sceptre of uprightness.* (Ps xliv.)

The Bishop's sceptre is bent like the shepherd's crook, to indicate that his rule is one of mildness and love. *Feed My sheep, feed My lambs*, was our Lord's charge to St. Peter, a charge in which all the Bishops of the Church participate, in subordination to the Chief Pastor, the Sovereign Pontiff, and for this reason they receive the Crosier, in the ceremony of their consecration, as an emblem of the pastoral charge. "Receive," says the consecrating prelate, "the staff of the pastoral office, that thou mayest be piously severe in the correction of vice, exercising judgment without wrath, wooing the affections of those who hear thee to cherish virtue, not abandoning a just severity in mildness."

The mystic meanings of the Crosier are contained in the following Latin verses :

*In baculi forma, praesul, datur haec tibi norma :
Attrahe per primum, medio rege, punge per imum.
Attrahe peccantes, age justos, punge vagantes :
Attrahe, sustenta, stimula, vaga, morbida, lenta.*

The form of thy staff, holy prelate, is replete with mystical meaning. The middle is sign of thy rule, the foot, of holy correction. With the crook on the top thou sweetly drawest souls into virtue. Attract all poor sinners, strike the vagrant, urge on the just to perfection. Lure the wanderer, be a prop to the weak, and a spear to the slow-paced.

THE MITRE.

The 28th chapter of Exodus enumerates the mitre among the ornaments which God commanded to be prepared for Aaron and his sons, and which were to be used by all their successors in the Jewish priesthood. It is hard to determine the precise period of the introduction of the mitre in the Christian Church, as one of the insignia of episcopal or abbatial rank. Some have asserted that the Bishops of the first centuries wore no head dress at all during the celebration of the sacred mysteries ; or, if they did, that it was one common to them with the rest of the clergy. The fourth

Council of Toledo, held in the seventh century, when mentioning the Episcopal ornaments, says nothing of the mitre. Nor is any trace found of it in the ancient rituals or the works of those who wrote on the rites and ceremonies of the Church.

The account which Dr. Rock gives of the origin and variation in shape and colour of the mitre, in his valuable work on ecclesiastical antiquities, to which we have frequently referred, is connected and detailed, and substantiated by copious quotations from ancient writers, and therefore we shall take it as our guide in our remarks on the mitre.

A circlet or crown of gold and silver was the first ornament which adorned the head of the Bishop. This gave way to a white kerchief of fine linen, fitting close around the temples, and tied by a ribbon, the ends of which fell loose about the shoulders. In the eleventh century this head dress assumed a horned or peaked appearance, just above the ears of the prelate; in shape, however, it continued to be for some time broad and low. The present elevation of the mitre, terminating in two peaks, began to prevail from the thirteenth century.

The ribbon that had been used to tie the linen kerchief became a mere ornament, giving rise to the flaps or pendants of the mitre. As around the hem of the Jewish High Priest's tunic there were seventy-two golden bells, in like manner several little bells of precious metal sometimes hung from the pendants of the mitre. They reminded the Pontiff that as their sweet chiming was music in the ears, so the harmony of his virtues ought to be music in the hearts of his people.

The mitre seems to have been at first made of linen. Afterwards the richest silks were used, and sometimes it was entirely composed of thin plates of gold or silver. The following beautiful paragraph from the *Church of our Fathers*, shows us what was the splendour of the mitre in the days of Catholic England's glory: "Every art was bid to come and lend its beauty to this sacred diadem; the embroideress was its willing handmaid, and her needle storied it with saints; the enameller, after his craft, strewed it over with everlasting flowers and devices, and wreathed it about with bands of beautiful design in living and unfading colours; the jeweller sprinkled it

with light from every precious stone—with the soft green rays of the emerald—with the fire of the burning ruby—the blue beams of the sky-lit sapphire—and the golden twinklings of the yellow topaz. Nor was the worker in the costly metals behind the rest with the cunning of his elegant mystery ; when he was asked to fashion a rich mitre out of gold or silver, he wrought these two thin though solid sheets of which it was to be made up, out of the precious metal in such a way, that they not only opened and shut with the utmost readiness by means of gimmels or hinges, light, though strong, in their frame, and nicely adjusted at the sides, but so bent themselves upon the wearer's venerable brow, as to sit with ease upon it ; two other gimmels held loosely, though securely, the lappets as they swung behind, and all up the edges of the mitre this master of his art taught to creep a purfling of crockets in silver, the thin, leaf-like veined appearance of which, cut as they were, and tooled to look most light and sharp and crispy, would be gazed on now as a marvel—a, very miracle of handicraft."

As the crosier is the Bishop's sceptre, so

the mitre is his crown. It is *the helmet of salvation* mentioned by St. Paul, (Eph. vi.) and therefore the consecrating Bishop and his assistants say, in the ceremony of its conferring: "We place, O Lord, upon the head of this Thy prelate and combatant the helmet of protection and salvation." The two horns or peaks of the mitre are emblems of the rays of glory which flashed from the countenance of Moses when he descended from Sinai, after his forty days' converse with God. They are also typical of the two Testaments, those treasures of sacred science which are contained in the mind, on the lips, and in the heart of the Lord's anointed.

The Bishop has several mitres, more or less ornate, which he uses according to the greater or less solemnity of the functions which he performs. The Oriental Bishops do not wear the mitre.

The ornaments which we have just described are sometimes worn by those who are inferior to a Bishop in ecclesiastical dignity. Mitred Abbots,* when solemnly

* Abbot is a Syriac word, meaning *father*. Canon Law distinguishes different kinds of Abbots. The name is ordinarily applied to the ruler of a Religious Order or Monastery.

officiating, are arrayed in full pontifical dress. They cannot, however, use the precious or glorious mitre, unless by express privilege of the Holy See, and a white veil ought to be attached to their pastoral staff. As the veil on the head of the woman is a sign of modesty, and of her subjection to man, so this veil denotes the inferiority of the office of an Abbot to that of a Bishop. And as a cloth or kerchief is used to remove perspiration from the countenance, so, appended to the Abbot's crosier, it signifies that his task is one of labour and fatigue. Abbots exempt from episcopal jurisdiction may lay aside this veil. When celebrating Mass privately, they are in no way distinguished from a simple priest.*

According to the learned Mabillon, Egelsinus, Abbot of the Monastery of St. Augustine, near Canterbury, England, was the first mitred Abbot of whom we have an

* According to the 8th section of a decree of the Congregation of Rites, approved by Alexander VII., in 1659, Abbots cannot use the pastoral staff or other pontifical insignia, outside of the church or churches subject to their jurisdiction, even with the permission of the Bishop of the place.—*Bibliotheca Ferraris*.

authentic record. The mitre was granted to him by Pope Alexander II., who reigned from 1061 to 1073.

The Cardinals of the Roman Church, although not Bishops, wore the mitre from the time of St. Leo IX. (1049-1055) until the first general Council of Lyons, in 1244, when Pope Innocent IV. gave them the red hat, to remind them that they should be ready to suffer martyrdom for the Church.

In some places it was customary for the celebrant and the two assisting sacred ministers to wear mitres. We have found one author asserting that consecrated virgins wore the mitre in the fourth century.

Nor is the use of the ring confined to the episcopal dignity. It is one of the insignia of the doctorate, and it is also placed on one of the fingers of the nun when she solemnly takes the veil.

We cannot more fittingly conclude this account of the episcopal ornaments, than with the prayer of the Roman Pontifical :
“ And therefore we beseech Thee, O Lord, to bestow upon this Thy servant whom Thou hast chosen for the ministry of the High Priesthood, this grace—that whatsoever the

vestments of the Old Law signified, in the shining of gold, the sparkling of gems, and in the variety of diversified works, may beam forth in his life and actions. Fill up in Thy Priest the plenitude of Thy ministry, and with the dew of Thy heavenly ointment sanctify him, clad with the ornaments of perfect glory."

XVII.—The Pallium.

The Pallium is a sacred band of white wool, adorned with crosses, and worn over the shoulders, so as to hang down a little in front and behind. The extremities consist of thin sheets of lead cased in black silk.

There is a diversity of opinion amongst ecclesiastical antiquarians concerning the origin of the Pallium. Some have held that it was an ornament of imperial dignity, but that the Christian emperors granted to the princes of the ecclesiastical hierarchy the privilege of wearing it. Others deduce it from the Ephod or the Rational of the Jewish high priest, and a third party would

ascribe its origin to a design of the Church to give to her chief pastors a sacred vestment which would, by its mystic or symbolic meanings, perpetually remind them of their duties. The learned Vespasiani, late professor of ecclesiastical history in the college of the Propaganda, Rome, and at present bishop of one of the sees of Italy, published an essay last year, in support of the following proposition: "The true signification of the Apostolical Pallium seems to be the representation of the Pallium or outer garment of St. Peter. The Roman Pontiffs wear it as a mark that they hold the place of Peter. It is granted to other prelates, as a sign that their authority emanates from the Pope, the representative of St. Peter, the Prince of the Apostles."

The arguments of the learned professor are numerous and solid, and invest his opinion with the highest degree of probability that perhaps can ever be attained on the subject. We present a brief analysis of them to our readers.

The Pallium or *Himation* was to the Greeks and Orientals what the toga was to the Romans. It was a square piece of

cloth worn over the shoulders, flowing down behind, and covering the breast and arms of the wearer more or less at his pleasure.

The Jews also used the Pallium. "Speak to the children of Israel, and thou shalt tell them to make to themselves fringes in the corners of their *garments*, putting in them ribbons of blue; that when they shall see them, they may remember all the commandments of the Lord, and not follow their own thoughts and eyes, going astray after divers things." (Num. xv. 38.) The word *garments* in this passage is *palliorum* in Latin, and *himation* in Greek. St. Luke tells us, of the woman having the issue of blood, "that she touched the hem of Christ's *garment*, and was cured." Again the Greek text has *himation* for garment.

The ancient Christians had no peculiar form of dress, but adopted that which was worn at the time; hence they too used the Pallium. Moreover, it is considered highly probable by Liturgists that their sacred vestments were not different in form, but only in greater neatness, from their ordinary dress. Who, for instance, doubts that the subdiaconal tunic and the diaconal dalmatic originated from garments of that name

worn as articles of civil dress in the times of the Roman emperors? In this way the Pallium became an article of ecclesiastical attire; in fact, the chief one, because it held the most important and dignified place among the articles of civil dress. Nor was it devoid of sacred significations. It was a memorial of the commandments of God and continence from worldly desires; this is a natural consequence of the text of Deuteronomy already quoted. Christ and the Apostles wore the Pallium and thereby sanctified it.

The present form of the Pallium is of course much different from what it was anciently. Times and places have changed it, just as they have changed the form of the other sacred vestments.

Sacred Scripture and Church History clearly prove the fact that the Pallium, or outer garment, of saintly personages was reverently preserved, and sometimes worn by others. To assume the Pallium of another was to imbibe his spirit and profess to be his disciple. Hence among the Romans the phrase *Ex toga ad pallium transire*, meant to devote oneself to the study of Greek philosophy; for the Pallium was

one of the distinctive articles of dress of the learned men of Greece. "And the Lord said to him (Elias): Eliseus the son of Saphat, of Abelmeula, thou shalt anoint to be prophet in thy room. . . . And Elias departing from thence found Eliseus, and when Elias came up to him, he cast his *mantle* upon him." (III Kings xix. 16, 19.) The corresponding word for *mantle* in the Latin Vulgate is *pallium*. When Elias was taken up in a chariot of fire, he dropped his Pallium as a legacy to his faithful disciple, and immediately Eliseus used it as the instrument of his miraculous powers. He struck the waters of the Jordan with the sacred garment, and they were divided, and the prophet passed over dry shod.

St. Jerome relates, in his life of St. Paul the Egyptian Hermit, that the venerable man begged from St. Anthony the mantle or Pallium which St. Athanasius the Patriarch of Alexandria had given him; St. Paul did it in order that it might serve as a winding sheet for his burial. Thus he professed that he held the same faith as Athanasius, the intrepid champion of the Divinity of the Eternal Word against the impious Arians.

Nicetes the Paphlagonian says that St. Ignatius of Constantinople was clothed by his domestics with the sacred vestments of the patriarchal dignity; then, with the greatest reverence, they placed on his shoulders the humeral veil of St. James, the brother of our Lord. The same author relates that the garment in question had been sent from Jerusalem, and that the Patriarch Ignatius regarded it with as much veneration as if he had seen it on the shoulders of the Apostle James. He ordered that it should be buried with him.

The testimony of the Deacon Liberatus,* in his history of the Nestorians and Eutychians, is still more striking; speaking of the consecration of Theodosius as Patriarch of Alexandria, after the death of Timothy, he says: "It is customary at Alexandria, that he who succeeds a deceased bishop should keep watch over the corpse, and, having applied the right hand of the dead prelate to his own head, should proceed to bury the body, having taken from it and placed round his own neck the Pallium of the Blessed Mark. Then he may legiti-

* Liberatus was a Latin writer of the sixth century.

mately occupy the episcopal throne." St. Mark the Evangelist was the founder of the Church of Alexandria, and its first bishop. His successors wore his Pallium to testify that they represented him, and had their succession of orders and jurisdiction from him.

Two passages of similar import with the preceding, the one taken from a sermon on the Epiphany, ascribed to Eusebius of Cæsarea, the other from a sermon on the sacerdotal vestments, which bears the name of St. Maximus, make Vespasiani's argument still stronger.

Eusebius writes thus : " Nothing is more ancient than that priestly garment of our chief Pontiff which has succeeded the Ephod of the Old Testament. Linus was first clad with it, in token of plenary power, and he it was who, according to ancient writers, gave it the name of Pallium and attached to it a typical meaning."

St. Linus was the immediate successor of St. Peter. He was *first clad with it*, because he was the first that wore the Pallium of the Prince of the Apostles. That the vestment in question refers to Peter seems evident from the phrase, *in token of plenary*

power, and he attached to it a typical meaning : in *sigum plenissimæ potestatis—cui et typum dedit*. Linus possessed plenary power because he was the successor of St. Peter. He attached a typical meaning to the Pallium because on St. Peter it was an *article of every day dress*, on Linus it was a *sacred vestment*, typical of his apostolic succession.

St. Maximus says : “ Our Patriarchs are of opinion that the Pallium was instituted by Linus, the second Roman Pontiff, the successor of Peter ; and it is given to our prelates, filled with the spirit of God, as a peculiar mark of power.”

The sacred rites connected with the Pallium afford new proofs of its origin from the Pallium of St. Peter. The phrase generally used by Archbishops in petitioning for this holy ornament, and by the Apostolic See in granting it, is *Pallium de corpore Sancti Petri—the Pallium from the body of St. Peter*.

It is blessed on the tomb of the Prince of the Apostles, by the Sovereign Pontiff, after Vespers on the Feast of St. Peter's martyrdom (29th June), the happy day on which the Saint laid aside his earthly

Pallium to receive a royal robe of glory in the kingdom of heaven. The hallowed Pallia are then put in a casket and left on the sacred tomb, to be taken thence, as the wants of the Patriarchs and Archbishops of the Church may require.

It has been customary, from ancient times, for the Bishop of Ostia to consecrate the Pope (in case he should not have been a bishop before his elevation to the Papacy) at the tomb of St. Peter in the Vatican Basilica. The new Pontiff takes his Pallium from the same holy shrine, thus representing to the life what Liberatus relates of the Patriarchs of Alexandria, taking the Pallium of St. Mark from the body of their deceased predecessor. The Papacy never dies ; it is ever issuing forth, phoenix-like, from the ashes of dead Pontiffs, going through a series of resurrections, the legitimate consequences and perpetual representations of Christ's Resurrection from the tomb.

The learned author whom we have taken as our guide in what concerns the Pallium, has numerous other arguments, drawn from ancient and modern rites connected with the sacred ornament, confirmatory of his

proposition. These we pass over, to come to points of more immediate interest.

On the 21st of January, the Feast of the Virgin Saint Agnes, the religious inhabiting the convent bearing the Saint's name, in Rome, offer two spotless white lambs at the *Agnus Dei* of the Solemn Mass, celebrated in the Church of St. Agnes. After the *Ite, Missa est*, the little animals are placed on the altar, one at the side of the Gospel, the other at that of the Epistle, on cushions of white damask fringed with gold. The celebrant blesses them, and then a master of ceremonies of St. John Lateran, accompanied by a suite of officers, proceeds to the Vatican, and lays the lambs at the feet of the Pope, who gives them a second benediction. They are then confided to the care of the Nuns of the Blessed Sacrament, and at the proper season they are shorn, and the wool is woven by the religious into Pallia. These insignia are placed on the tomb of St. Peter on the vigil of his feast, and are blessed the next day, as we have already described.

The white wool is emblematic of the purity and innocence of life of the prelates of the Church, the anointed wearers of the

Pallium. The lambs, from the fleece of which it is made, remind them that they have charge over the lambs and sheep of Christ, the souls of men. They wear the Pallium over the shoulders that they may remember to imitate the Good Shepherd ; that they may be faithful to go out into the deserts and thickets of the world in search of the strayed and thorn-entangled sheep, and bring them back on their shoulders to the sheep-fold. The Pallium is marked with six black crosses, to show that the chief pastorate is a weighty burden, a heavy cross : *imposuisti homines super capita nostra*. These crosses were originally red, but in the middle of the thirteenth century, the present colour, black, was substituted.

The Pope, because he is successor of St. Peter, and has universal jurisdiction over the whole Church, wears the Pallium at all times and in all places, over his other sacred vestments. Patriarchs, Primate, and Archbishops have, too, the right of wearing the Pallium, but only in the limits of their province and on certain days, a list of which is given in the Roman Pontifical. Some Bishops have the privilege of the Pallium, either because it has been granted to the

See which they occupy, or to themselves personally, as a mark of the peculiar favour and honour in which they are held by the Apostolic See. The dioceses of Ostia, in Italy, of Autun and Puy, in France, are examples of privileged bishoprics. Amongst the acts of the Secret Consistory held by Pope Pius IX., in the palace of St. Michael-in-Bosco, Bologna, on the 3rd of August, 1857, was a request for the Sacred Pallium for the Cathedral Church of Volterra, in Tuscany, thus privileged by a Bull of His Holiness, under date of the 1st of August, 1856. The occupant of that See, appointed in the same Consistory, is Monsignore Joseph Targioni.

An Archbishop elect cannot take that title before the reception of his Pallium; and although already a Bishop, canon law suspends the exercise of many of his episcopal functions. He may, however, in that case, licitly request his suffragans to act for him.

The privilege of wearing the Pallium is a personal one, yet restricted, in its exercise, to a certain place. *Pallium datur personæ, sed contemplatione loci.* This axiom of the Glossa on Canon Law explains the follow-

ing disciplinary regulations regarding the Pallium :

An Archbishop cannot allow another prelate to use his Pallium.

When he dies the Pallium must be buried with him.

An Archbishop translated to another Archiepiscopal See, must get a second Pallium, because the first was granted for his first metropolitan church, *contemplatione primæ ecclesiæ*. Yet he ought to keep his first Pallium. When he dies, the second Pallium is put around his shoulders, and the other is laid under his head.

An Archbishop who resigns his See, and is afterwards re-appointed to it, must apply for a new Pallium.

If an Archbishop should by any chance lose his Pallium, he may exercise pontifical functions without it, but he must apply for another.

A Pallium which has been granted, but never given to a prelate, cannot be given to another. It is to be burned, and the ashes thrown into the Sacrarium.*

* The Sacrarium is a conduit from some part of the church, generally the Sacristy or Vestry, to the blessed ground on which the church is built.

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